BOMBAY C[redacted]

VOLUME XXXV.] SATURDAY, SEPTEMBER 24, 1825.

IT has been resolved, that all advertisements which appear under the Signature of the Secretary of Government, or of any other Officers of Gove[redacted] the BOMBAY COURIER, are meant, and must be deemed to convey official Notifications of the Board's Orders and Regulations, in the same m[redacted] any Servant of the COMPANY or others to whom such Orders and Regulations have a refereuce.
BOMBAY CASTLE, 21st SEPTEMBER 1792.

A CARD.

THE ANNUAL GENERAL MEETING of the BOMBAY AUXILIARY BIBLE SOCIETY will be held in the VESTRY of ST THOMAS'S CHURCH on this day the 24th Instant, at Eleven o'Clock in the Forenoon.

T. CARR,
J. CLOW,
Secretaries.

BOMBAY,
24th Sept. 1825.

Eduljee Cursetjee's Sons
WILL SELL
BY PUBLIC AUCTION,
On MONDAY the 26th Instant,
AT THEIR ROOMS,

AN Invoice of Saddlery, consisting of Hunting Saddles and Bridles, spare Holsters, Headstall and Reins, Round Martingales, Stirrup Leathers, Sursingles, Girths, watering Snaffle Bridles, and Stable Collars &c. &c.

ALSO

A quantity of Madeira, Shiraz Wine, and Beer, belonging to the Estate of the late W. PEILL Esq. deceased.

AT 12 O'CLOCK

Will be put up a Second Hand Bengal Built Buggy, and two Buggy Horses

Bombay, 24th September 1825.

Eduljee Cursetjee's Sons
WILL SELL
BY PUBLIC AUCTION,
On WEDNESDAY, the 5th Oct. next,
(Instead of Monday the 3d, as Advertised before.)
AT THE
ELPHINSTONE ARMS;

THE Household Furniture and other Effects belonging to the present proprietor, retiring from the business.

COMPRISING,

Plate and Plated ware, Glass. Queen's and China Mirrors, Capital Billiard Tables, Couches, Chairs, large and small Bedsteads, Side Boards, Dining, Breakfast and Card Tables, &c. &c. &c.

ALSO

A quantity of Madeira, Champaign, Beer, and other Liquors,

TERMS

Cash, and the Lots to be taken away within three days from the date of sale.

N. B. The Sale to commence at 11 o'clock.

Bombay, 24th Sept. 1825.

[illegible]e on Account of Underwriters.
KEMPT AND CO.

WILL sell by Public Auction at 4 o'clock in the afternoon, on Wednesday, the 28th Instant, at a God[illegible]wn in Apollo Street opposite to Messrs. Wooler and Co

150 more or less Bags of Bengal soft Sugar landed in a damaged state from the Ship Glorioso.

Bombay, September 24th 1825.

FOR PRIVATE SALE,

A LONDON BUILT LANDAU, nearly new, with a set of English BRASS MOUNTED HARNESS, in good condition, and a pair of BAY ARAB HORSES. Apply to LIMJEE BHICAJEE SONS & CO.

Bombay, 17th September 1825.

Higgs and Briggs
WILL SELL
BY AUCTION,
On THURSDAY next, the 29th Instant,

AN Invoice of fine Holland Tape and Bobbin.

A Case of Gentlemen's fashionable fine black Hats.

[illegible]s of fine balance Ivory handled Knives [illegible] ditto, an elegant single [illegible]se, by Richards, [illegible]and a

Higgs and Briggs
HAVE JUST RECEIVED
FOR SALE
ON COMMISSION,
AN ELEGANT
MAHOGANY
SIDEBOARD,
PRICE RUPEES 350.
AND A MAHOGANY
CELERET,
PRICE RUPEES 100.
Meadows Street, 24th September 1825

Higgs and Briggs
HAVE JUST RECEIVED
FOR SALE
ON COMMISSION,

A MOST Elegant Breakfast Service, Containing three Dozen large Size Breakfast Bowls and Saucers, three Dozen Coffee Cars and Saucers, Six Dozen Breakfast Plates, Six large Ditto, Six Sneakers, Covers and Stands, Six Covered Muffin Plates, and Six Curry Dishes and Covers.

PRICE Rs. 720.

Meadows Street, 24th Sept. 1825.

NOTICE IS HEREBY GIVEN,

THAT the Copartnership heretofore existing in the Trade or business of Merchants, Agents, Shopkeepers, and Auctioneers, carried on by and between the undersigned ROBERT BAXTER and GEORGE OSBORN, under the style or Firm of BAXTER and Company, has been this day dissolved by mutual consent, and the debts, credits, and stock in trade, assigned to the aforesaid ROBERT BAXTER; as Witness our hands and seals in Bombay this Third day of September, One Thousand Eight Hundred and Twenty-five.

RT. BAXTER, (Seal.)
GEORGE OSBORN, (Seal.)

Signed and Sealed in the presence of
RODNY KEMPT,
J. O'DONNELL,

Dorabjee Byramjee

BEGS Leave most respectfully to inform the Ladies and Gentlemen and the Public that he has for Sale Fine French White Satin, at moderate Price, and a few Dozen Muscat Frontigniac at 18 Rs. per Dozen.

Bombay, 23d September, 1825

Pallonjee and Nasserwanjee

MOST Respectfully beg leave to acquaint the Gentlemen of this Presidency and at the Outstations, that they have received by the late arrival a very Superior Batch of English Claret from Sneyd French and Barton which they have exposed for Sale at their Shop in Ghimboo Street.

Bombay, 23d Sept. 1825.

Advertisement.

NOTICE IS HEREBY GIVEN,

THAT ABEDEEN BIN ABDUL LATIB SULAMONY and SHAIK HUSSON BIN ADAMJEE SULAMONY of Bombay Vorah, having purchased of MR. JOHN BAKEWELL EGAN, a certain OART of CO[illegible]OANUT PLANTATION containing two wheels, together with a M[illegible]SUAG[illegible], TENEMENT, or DWELLING HOUSE, detached HOUSE or HUT, STABLE and C[illegible]OOK ROOM, thereon built, and standing situate without the Fort Walls of Bombay, at or near a place called Chowpatty; any person or persons having any claim or demand on the said Oart, Messuage, Tenement, or Dwelling House, or being otherwise interested therein, are hereby requested to make known the same to the said ABEDEEN BIN ABDUL LATIB SULAMONY and SHAIK HUSSON BIN ADAMJEE SULAMONY within fourteen days from the date hereof, or else they will be precluded —Dated the 20th of September

WANTED,
AT THE NEW MINT,

A SMITH, who can weld and forge Iron of large dimensions. A liberal salary will be given to a good workman, who thoroughly understands his business.

NEW MINT OFFICE,
23d September 18[illegible].

જાહેરખબર

મોટા ગાદલાનું પાકું [illegible]મ. [illegible]મજનાર ઘણા
ભીનું વારવા એક નવી દરિયાલનું વારખાં
નું ચલાવા રાતુ જોઇએ [illegible] એવા કારાબી
નેં શારે નામીયે મોટે પગાર આપશે *
નવી દરિયાલની કુરીશ
તા. ૨૩ મી શપ્ટેમબર ૧૮૨૫

NOTICE.

ALL persons having Claims of a Regimental nature against the estate of the late Ensign TORRENS, H M. 2d (or Queen's Royals) Regiment, are requested to send in the same to Major JOHNSTONE, of that Regiment, on or before the 1st of October next, at Colaba.

Colaba, 17th September, 1825.

Advertisement.

NOTICE IS HEREBY GIVEN,

THAT MEYA SHAIK AHMED and his Brother MEYA MOOLAH AMED BIN MUGDOOM SAIB Chinoker having bargained with TUCKER TOOLSEY MUNJEE for the sale of a certain DWELLING HOUSE together with its ground situate within the Fort Walls of Bombay at or near the Bazar Gate Street opposite to the House of Khemchund Premchund, any person or persons having any claim or demand upon the said dwelling house and premises are hereby required to give notice thereof to Messrs W. [illegible] and E. C. MORGAN Solicitors at their Office, within 14 days from the date hereof, otherwise they will be precluded therein —Dated this 2[illegible]d day of September 1825

જાહેર ખબર

ખબર દીધાથી આપીએચજે
મીઆં શેખ અહમદ તથા એનો ભાઇ
મીઆં મુસાં અહમદ બીન મગદુમ શાહે
બ ચીમોકર એ ઘણી [illegible]તે દીકર તુલશી
મંનજીને જમીન ઇ ઠે કેવાનુ ચેકર એક
વેચાતુ આપવાનુ શાટુ [illegible] ધુંદ — [illegible]કે
શ્રી કોટમાં બજાર ગેટનાં મોકેાનામાં બે
મચંદ પરેમચંદનાં ચેકર ની દાંમજેછે — મે
કુપર કરએક લોક અગાર લોકો [illegible] દાવો
અગાર લેકેસ કોએતો તે ઘણીઓએ આ
જથી દીન ૧૪ ની મુદતમાં આવીને મી
શીઅરશા વીલીએમ આશબર નર તથા
ઇડમંડ કાબ મારગીન વકીલોને એનાંની
કારીશમાં જાહેર કરે — તેઆરપછી એ
દાવો કબુલ કરશે નહી *

તા. ૨૩ મી શપ્ટેમબર ૧૮૨૫

TO SAIL ON TUESDAY THE 4TH OCTOBER,
THE FINE SHIP
CALCUTTA,
J. R. STROYAN,
COMMANDER,

HAS excellent accommodations for Passengers, and carries a Surgeon. For Passage apply to the Captain on board, or to R. DIROM, at the Office of Messrs. SHOTTON MALCOLM AND CO.

Bombay, 23d September 1825.

For Freig[illegible]
TO
ENGLAND,
THE BOMBAY BUILT SHI[illegible]
CUMBRIAN,
OF 720 TONS REGISTER,
John Clarkson,
COMMANDER,

IS Expected from China in all October, and will positively Sail for London the first week in December. This Ship is expressly fitted up for Passengers and carries a Surgeon. Plans of her Cabins may be seen, and further particulars known, on application to Messrs REMINGTON, CRAWFORD and CO.

Bombay, 24th September, 1825.

Passage to London,
THE FINE FIRST CLASS SHIP
SIMPSON,
OF 400 TONS BURTHEN,
Henry Simpson,
COMMANDER,

WILL Sail for Tellicherry and London, the first week in October.

This Ship carries a regular Surgeon and has excellent accommodations for Passengers; plans of which may be seen at the office of Messrs. WILLIAM NICOL and CO. here, or on application to MR. BROWN at Tellicherry.

Bombay, 17th Sept. 1825.

NOTICE IS HEREBY GIVEN,

THAT the HOUSE situate at Paydhowney, Consisting of 3 apartments, covered with Tiles, and built with Chunam wall, belonging to AHMEDBHOY SULLAMON Wadia. Oilman, is to be Mortgaged to one BHAWOO NARRONJEE WASSOODEW. If any person or persons have any Claim, right, Title, interest or Inheritance, thereto, he or they are to make the same known within 14 days from the date hereof, to the said BHAWOO NARRONJEE WASSOODEW, or BALLAJEE DADAJEE, at the Courier Office, otherwise hey will be precluded. —Dated the 24th September, 1825.

ખબર દીધાથી આપીએચજે

તેલી અહમદલાજ યુસેમાંન વાડીમા
પોતાનુ પાએવોની આગલનુ ચેકર તરણા
ગાવાનુ લાકુ નારણજી વાશ્રુદેવને ગીરવી
આપેછે એ ચેકર ચુનાનુ બાંધેલુ તથા ન
લી માંણુ ચાલે [illegible]છે — એ કુપર કરએક લોક
અગાર લોકોનો દાવો અગાર કુક અગાર
વારશી અગાર લાગ પોચતો કોએતો તે
ઘણીઓએ આજથી દીન ૧૪ ની મુદતમાં
આવીને લાકુ નારણજી વાશ્રુદેવને અગાર
કોરીએર કારીશમાં બાલાજી દાદાજીને જા
કેર કરે — તેઆરપછી એ દાવો કબુલ કર
શે નહી — તા. ૨૪ મી શપ્ટેમબર ૧૮૨૫*

Advertisement.

THAT GOOLAM ALLEY BIN HUSSONJEE, Muckree, has this day contracted with TUCKER RAMJEE CHATOOR, to dispose of a RANGE Consisting of 17 Apartments, situate without the Town Walls in Old Cazee Street near the Shroff Shop of Bheem Dewjee: any Person or persons having Claim, Demand, or Inheritable right, he she or they are hereby required to make the same known to the PURCHASER within 14 days from the date hereof, or else it will be considered of no validity,—Bombay 24th September 1825.

[redacted] *ember* 1825.
[redacted] nt S. Slight employ-
[redacted] war, is placed at the
[redacted] ncy the Commander in
[redacted] e.

[redacted] *le*, 19*th September* 1825.
[redacted] 5.—Captain James Elder of the
[redacted] European Regiment having furnished
[redacted] certificate of the necessity of his un-
[redacted] a Sea voyage for the recovery of his
[redacted] the Hon'ble the Governor in Council is
[redacted] d to grant him a furlough to the Cape of
[redacted] od Hope and eventually to Europe.

Bombay Castle, 19*th September* 1825.

No. 284 of 1825.—It appearing by the Bombay Courier of the 10th instant, that Lieutenant J. B. Glennie of the 7th Regiment Native Infantry died in Europe on the 23d March last, the Governor in Council is pleased to make the following promo ion.

7th Regiment Native Infantry.

Ensign George Cator Stockley to be Lieut. vice Glennie deceased.—Date of Rank 24th March 1825.

In consequence of the death of Major A. C. H. Lamy of the 16th Regiment Native Infantry, which took place in Cutch on the 23d August last, the following promotions are likewise made.

16th Regiment Native Infantry.

Senior Captain John Snodgrass to be Major, Lieut. H. L. Anthony to be Captain, and Ensign Charles Hunter to be Lieutenant in succession to Lamy [redacted]sed.—Date of Rank 24th Aug. 1825.

Bo[redacted]y Castle, 19*th September* 1825.

No. 285.—The Honorable the Governor in Council is pleased to appoint Assistant Surgeon Machell, to the temporary charge of the Medical duties of the Honorable Company's Cruizer Amherst, and Sub Assistant Surgeon Dickson is relieved from that charge.

No. 286.—Lieutenant Henry Hobson, of the 20th Regiment of N. I. having produced a certificate of the necessity for his proceeding to Europe for the recovery of his health, the Honorable the Governor in Council grants him a furlough on that account for a period of three years.

Bombay Castle, 20*th September* 1825.

No. 287.—The Honorable the Governor in Council is pleased to appoint Colonel Mark Napier, of H. M's. 6th Regiment of Foot to Command the Force ordered to assemble in Cutch, and consisting of the following Corps and Detachment viz.

A Troop of Horse Artillery,—A Company of Foot Do.—His Majesty's 4th Dragoons.—A Squadron 1st Regiment N. Lt. Cavalry,—Left Wing 2d Regiment N. Lt. Do,—His Majesty's 6th Regt. of Foot Flank Companies of 2d Bombay E. Regt.—2d Grenadier Regt. N. I.—3d Regiment N. I.—8th Ditto Do.—16th Ditto Do.—18th Ditto Do.—21st Ditto Do.—A Company of Pioneers.

Colonel Napier will immediately assume the Command of the Troops under Orders to move from the Presidency.

Bombay Castle, 21*st September* 1825.

No. 288.—Captain R. O. Meriton of the 2d European Regiment is placed at the disposal of his Excellency the Commander in Chief for field Service, without prejudice to his Situation in the Civil Department.

Bombay Castle, 21*st Sept.* 1825.

No. 289.—In continuation of the General order of yesterday No. 287 the Governor in Council is pleased to appoint the following Officers to the Staff of the Cutch Field Force.

Captain Thomas Leighton, Major of Brigade, to be Assistant Adjutant General.

Captain A Morse Assistant Quarter Mr. General, Captain Falconar of the Artillery to be Commissary of Stores without prejudice to his Command of the Foot Artillery.

Captain Waite Sub Assistant Commissary General, Captain Moore the Paymaster in the Surat Division of the Army including Cutch will join the Force as Paymaster.

Captain Charles Payne already in charge of the Bazars in Cutch to be Bazar Master,

The following further appointments are also made Viz.

Lieutenant John Swanson of the 19th Regt. N. I. to act as Assistant Quarter Master General to the Guicowar Subsidiary Force vice Morse,

Lieutenant R. M. Cooke to act as Adjutant to the 19th Regiment vice Swanson.

By Order of the Hon'ble the Governor in Council,
W. NEWNHAM,
Chief Sec. to Govt.

CIVIL APPOINTMENT.

JUDICIAL DEPARTMENT.

Bombay Castle, 20*th September* 1825.

Mr. Edward Gordon Fawcett, Assistant to the Register at Poonah.

[redacted] feet
[redacted] apar'ments
[redacted] alls near the
[redacted] Panwaylker.
[redacted] persons having Claims,
[redacted] fitable right, he she or they
[redacted] uired to make the same known
[redacted] TGAGEE within 14 days from
[redacted] hereof or else they will be exclu-
[redacted] hereof.—Bombay, 24th Sept. 1825.

To the Editor of the Bombay Courier.

SIR,

Feeling a considerable interest in a discovery so useful to mankind as that hinted at by you in your paper of the 30th July last, allow me to state, in the hope of inducing those who have the means to extend their inquiries on the subject, and with the view at the same time to preserve at least the recollection of a species of plant, a few particulars that were told me while at Broach in 1819, regarding it, which was represented to me as possessing the power of counteracting the poison of snakes. It is said to grow only in the woody recesses or Rahans of Raj-Peepli, and was described to me as being a climber, with the sensible property of intense bitterness in its leaves, which are the parts found to be peculiarly efficacious in curing the bite of venomous serpents. These, I regret, were the insulated informations I could then collect from the native (an opulent Parsee), who assured me that he had seen the living plant in a trip he then made to the abovementioned district, in conjunction with a respectable individual high in the judicial service.

The traditional accounts related are so numerous and universal in India, respecting a vegetable antidote against the deleterious effects of animal poison, that, added to what we already known of the ophiorhiza mungos, ophioxylum serpentinum, Eupatorium ayapana, Aristolochia anguicida, the Guaco, and other herbs, to which similar virtues have been ascribed (see Philos. Magaz. vol. 12, page 36,) a well attested fact alone would seem to be now wanted to corroborate the strong evidence in favor of its existence.

I am, Sir,
Your most obedient servant,
J. N.

Bombay, 22d Sept. 1825.

To the Editor of the Bombay Courier.

MR. EDITOR,

Should you think the following suitable to be inserted in your next Courier, I shall feel gratified by your giving it a place.

I am sure that those who have the direction of *dog-killing*, and of the disposal of carcasses, are not aware of the unfaithfulness of the native sepoys, whom they direct concerning it. For ten years past I have had occasion to notice the manner in which this matter is managed in different parts of the island, and have felt indignation and horror at the manner in which I have often seen these carcasses thrown almost at the doors of the unresisting natives in more obscure parts of the town, and thus left unburied to the natural progress of decay, to the utmost annoyance of the inhabitants, and to the no small hazard of their health and lives. Such a flagrant abuse needs only to be known, in order to procure it a remedy.

It has also often occurred to the writer that another great nuisance, though not so much within the observation of Europeans, might easily be removed by means of a few vaults of a certain construction; and that thus the appearance and atmosphere of the native town might be materially improved.

H.

Bombay, 22d Sept. 1825.

GENERAL ORDERS,

BOMBAY CASTLE, 16TH SEPTEMBER 1825.

By the Hon'ble the Governor in Council;

No. 281 of 1825.—The Hon'ble the Governor in Council is pleased to fix the following, as the limits of the Cantonment of Ahmednuggur. On the south bounded by the Pettah Wall, on the West by a line drawn north from the Musjed on the Petteh Wall to where it is intersected by a line drawn W. S. W. from the Corner of Captain Griffith's compound.

On the North and N. E. by a line drawn from the Northern extreme of the western limit to Captain Griffith's, and Mr. Marriott's compounds, and by a line drawn S. E. from the latter to where it [redacted]ects the Fort limits of 1000 yards.

THE COURIER.

BOMBAY,

SATURDAY, SEPTEMBER 24TH 1825.

EXCHANGE.

On London 6 mon'	1 | 10d	to 1 | 11d	and looking up.
Calcutta..	90 days	102 B'y Rs.	per 100 Sicca.
Madras..	30 do.	97 B'y Rs.	per 100 Madras

A five per cent loan open.

Our present columns are almost entirely filled with the debate in the House of Lords on the Catholic Question, which will no doubt prove highly interesting to many of our readers.

The H. C. Cruizer Amherst, the Palinurus, Simpson, and Gloriozo, sailed for Cutch on Thursday last. H. M. 6th Regiment, the flank companies of the European Regiment, and a detachment of Artillery, proceeded on these ships to their destination. The Bombay Castle and Caledonia, which convey the 3d Regiment N. I. are expected to sail immediately.

In a former number we mentioned that the banditti who have lately infested Cutch had succeeded in plundering the village of Bheemasseer. On this intelligence being received, Capt. Sandwith, with a troop of the 1st Cavalry and about 40 Sepoys of the 21st Regiment, marched in pursuit, and came up with the plunderers near Paddanah, but found them posted among some bushes in the Runn, while the intervening space was a muddy plain, in which the horses sunk up to their knees, and which was in fact almost quite impracticable for cavalry. An advance was however made with the sepoys, and 40 dismounted troopers under Lieutenant Fawcett. The enemy (about 300 in number) shewed a disposition to become the assailants, but when they had advanced within about 100 yards of our troops, who steadily waited without firing a shot, they began to waver; they received a well-directed volley, which did them some injury, and immediately dispelled their doubts as to how it was best to act. They took to flight, pursued by the troopers and sepoys, but from the very difficult nature of the ground, and it being nearly dark, they suffered comparatively little injury.

We have also seen a letter which mentions that Lieut. Kennett, with a party of the 21st Regiment, had fallen in with a party of these marauders, and had killed and wounded about 30 of them, taking ten prisoners. Four of the prisoners were tried, found guilty of rebellion by the Rao's government, and executed.

Another party of these marauders, which had crossed the Runn into Jhalawar, was pursued by Lieut. Graham with 50 sepoys of the 2d Grenadiers for 54 miles without a halt, and though the plunderers had only 1 man killed and 1 wounded, and lost a few horses, they were still prevented from doing the mischief they intended.

The plundering Meyannas, of which we have heard so much lately from their frequent incursions into Cutch, and occasionally into Jhalawar, are generally inhabitants of the northern parts of Kattywar and of Cutch, who, either from fear of punishment on account of crimes they have committed, or from oppression on the part of the native Tackoors, whose territories they inhabited, have fled across the Runn into the desart, where they have engaged in marauding excursions into the neighbouring countries, not only from their having, under such circumstances, no other means of subsistence, but because almost the whole race possess an inherent and incorrigible *penchant* for applying, without leave or licence, the property of their neighbours to their own use. They profess to be Mahomedans, but in as far as regards religion they may be said to be perfectly unfettered and at their ease. They are a byeword for every thing base and treacherous, and do not even possess that honesty which is said to exist among thieves, being not only faithless to strangers but to each other, even when they stand in the relation not only of clansmen but of kinsmen. Such, as far as we have heard, is the character of the Meyannas; but the plunderers who have lately visited Cutch in such numbers, are not all composed of this tribe. Besides Meyannas, they consist of Rajpoots, Coolies, Ayeers, Jutes, Balochees, Scindians, and various other tribes, in fact of all the criminal and discontented of the surrounding countries, who have united into a body, and who appear to have obtained for the present a secure asylum, and a mart for their booty. This asylum is certainly within the territories of the Ameers of Scind, but how far they or their subordinate officers are concerned in encouraging, or even how far they are able to put down their plundering forays into the neighbouring countries, we have no opportunity of knowing. The native accounts state that they not only encourage them, but that they exact a part of the plunder as the price of the protection they afford; but however that may be, we have now great hopes that a remedy will soon be applied to relieve the countries connected with us on the Northern frontier from the predatory visits to which they have been lately exposed, and which, with bad seasons and other causes, have nearly depopulated them. To shew how unfortunate Kattywar and Cutch have been, we have only to mention that within the period of thirteen years these countries have been twice exposed to famine; that after the first scarcity they were pervaded by a fever, which carried off half of the remaining inhabitants; and besides suffering, like other parts of India, from spasmodic Cholera, they have, during the same time, been partially visited by the plague, or a disease nearly resembling it, and have experienced a very severe shock of an earthquake, which in some districts levelled both towns and villages with the ground, and proved fatal to great numbers of the inhabitants. Countries under such circumstances require rest and peace, far less to be disturbed and harrassed by the incursions of lawless banditti.

Considered in a military point of view, the plundering hordes we have alluded to are quite contemptible. They are in general badly armed and little acquainted with the use of fire-arms, a[redacted] always prefer resting their safe[redacted] own or their horses' speed, to trusting it to the sharpness of their swords. The tribes bordering on the Indus we believe to possess much individual bravery, and have heard of their performing very courageous feats when engaged with troops of their own description, but embodied into a large army their operations would be unconnected and inefficient. They are almost totally unacquainted with the use of Artiliery, and have never experienced its tremendous effects when well directed against troops in large masses. The Belochees certainly pride themselves much on their courage, and their proverbial expression that "the Belochees wear swords," appears to shew that they consider themselves the only soldiers in the world. We recollect once having heard of a very fanciful species of warfare, said to be sometimes put in practice by these tribes. Having collected several thousand bullocks they goad them on amidst a cloud of dust against the ranks of their enemies, which, when broken and confused, they attack sword in hand, and never fail, according to their own account, to cut them in pieces. We should think it would be difficult to keep the bullocks always under command, and that they would be apt sometimes to turn upon their friends; but this important question we leave for the consideration of our military readers.

We are informed that there is a comet to be seen in the constellation Taurus, to the south of Aldeberon, and equidistant from it and the Pleiades. It does not appear to have a nucleus, and the tail, which is well defined, extends to about two degrees.

We beg to refer our readers to the Government Orders for a detailed account of the troops which are to form the field force to be stationed in Cutch, part of which, as we have announced, has already proceeded to its destination. This army will be highly efficient, not only in numbers but composition, and we have little doubt, will effect, without difficulty, the objects for which it has been assembled. The force has been brigaded as follows:—

DETAILS OF ARTILLERY.

Troop of Horse Artillery——	Senior Officer Captain
A Company of Foot Artillery with Gun Lascars attached,—	Schuler, to command, Lieutenant Rowland Adjt. and Qr. Master.

CAVALRY BRIGADE.

His Majesty's 4th Dragoons—— One Squadron 1st Regt. N. Light Cavalry,—————— Left wing 2d Regt. N. Light Cav.	Major Sale to command, Brevet Major Byne 4th Dragoons Major of Brigade.

INFANTRY.

1ST BRIGADE.

His Maj.'s 6th Regt. of Foot Flank Comps. of the 2d Bombay European Regt.—— 21st Regt. Native Infantry,	Lieut. Colonel Scott, H. M. 6th Regiment to command, Captain Meriton, of the 2d B. European Regiment Major of Brigade.

2D BRIGADE.

2d Grenadier Regiment N. I. 3d Regt. Native Infantry. 16th Regt. Native Infantry.	Lieut. Col. J. T. Dyson to command, Capt. Soppitt 18th Regt. N. I. Maj. Brigade.

3D BRIGADE.

8th Regt. Native Infantry. 18th Regt. Native Infantry.	Lieut. Col. Midford, to command, Capt. Sharpe 8th Regt. N. I. Maj. of Brigade.

ARRIVALS.—Lieut. Prescott, 5th Regt.
Ensign Duncan, 5th Regt.
Lieut. and Qr. Mr. Th[redacted]mas Candy, 20th Regt.
Captain F. Foster, 67th Regt.
Quarter Master J. Dixon, 4th Dragoons.
Major Algeo, H. M. 6th Regt.
Lieut. Col. Wisset, Madras Est.
Ensign G. Pope, 22nd Regt N. I.
Captain F. Fov, Art.
Assistant Surgeon S. Love, Horse Artillery.
Assistant Surgeon K. Mi[redacted]hie, 20th Regt N. I.
Lieut G. Mant, 9th Regt.

DEPARTURES.—Ensign James Pope, 1st E. Regt,
Lieut. A. M'D. Elder, 1st B. E. Regt.
Lieut. Col Taylor, 9th Regt.
Capt James Elder, 1st B. E. Regt.
Lieut. and Qr. Mr. Thomas Candy, 20th Regt.
Lieut. G. Mant, 19th Regt.

NAUTICAL CHRONICLE

AND NAVAL REPORT.

BOMBAY.

ARRIVALS.—Sept. 19th, Capt Calidonia, T. H. Johnston, from China.

Do. 20th Portuguese Brig Viajante, Captain Francisco Candido da S. Carvalho, from Rio de Janeiro, 28th June.

DEPARTURES.—Sept. 21st, Ship Recovery, Capt. H. C. Chapman, to London.

Do. 22d, H. C. Ship of War Amherst, Phillip Maughan Esq. Capt. to Mandavie.

Do. H. C. Pilot Brig Palinurus, Lieut Wm. Rose, to Mandavie.

Do. Ship Simpson, Capt. Henry Simpson, to Mandavie

Do. Ship Glorioso, Capt. Wm. King to Mandavie.

Passengers by the Recovery.

Miss Leckie, Miss E. Leckie, John Leckie Esq. Samuel F. Rice Esq. Capt. Elder 1st European Regt. Lieut. H. Stone, Beng. Est. Lieut. H. H. Hobson, Thomas Hunter, Lieut. Claybill, 40th Regt. M. N. I.

MADRAS.

ARRIVALS.—September 3d, Schooner Fortune, Capt. J. Correya, from Vizagapatam 22d August.

Do. Brig Hope, Captain Hudson, from Vizagapatam 6th August.

5th H. C. Ship Guildford, C[redacted] from Gravesend 20th [redacted]

7th Ship[redacted]

C[redacted]

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on 08 April, 2017

DEPARTURES.—August 31st, Ship Norden, Capt. H. Scheidkneck, for Calcutta.

1st, Arab Ship Abbasse, Nacoda Not, for Penang.

2d, Ship Hercules, Captain J. Heron, for Calcutta,

4th, Ship Isabella, Captain John Wallis, for London.

Do, H. C. Ship Princess Charlotte of Wales, Captain C. Biden, for Calcutta.

5th, Ship Royal George, Captain Reynolds, for Calcutta

6th Ship Lord Amherst, Capt. R. Lucas, for London

7th, Ship John, Captain Thomas Popplewell, for Calcutta.

Do Ship Lady Flora, Capt. McDonnell, for Calcutta.

CALCUTTA.

ARRIVALS.—None.

DEPARTURES.—August 24th Brig Brougham, W. Andrews, for Arracan.

27th, His Majesty's Ship Boadecia, having on board His Excellency Commodore Sir James Brisbane, C. B. finally sailed from Saugor for Rangoon.

BOMBAY.

MARRIAGE.—On the 22d Instant at St. Thomas's Church by the Venerable Archdeacon Barnes, Lieut. Robert Lewis of H. M. 4th Regt. Lt. Dragoons to Sarah fourth Daughter of the late Captain Cotgrave R. N.

BIRTHS.—At Hurnee, on the 6th instant, the Lady of the Reverend John Stevenson, of a daughter.

At Chanda, near Nagpore, on the 7th September, the Lady of Assistant Surgeon A Montgomery Bombay Medical Establishment, of a daughter.

At Poonah on the 18th Instant, the Lady of Captain A. Wogan Browne, of a Daughter.

On the 20th Instant the Lady of W. C. Burre Esq Civil Service of a Son.

DEATHS.—At Poona on the 18th instant, Ellen Eliza the Infant Daughter of Lieut. Colonel Taylor Commanding the 9th Regiment N. I.

At Colaba, of Dysenery, universally regretted by his friends and brother officers, Ensign Wm. Torrens, of H. M. 2d (or Queen's Royals) Regiment, aged 17 years; he was nephew to Major General Sir Henry Torrens K. C. B. Adjutant General of His Majesty's Forces, of the most amiable manners and disposition, and a very promising young officer.

On the 21st instant George Alexander Bax, Esq. in the 24th year of his age.

MADRAS.

BIRTHS.—At Vellore, on the 20th August, the Lady of Brevet Captain Charles Sinclair, Quarter Master, &c. of the 24th Regiment N. I. of a son.

On Thursday, the 25th August, Mrs J. R. Hogg, of a Daughter.

At Arcot, on Friday, the 2d September, the Lady of H. T. Buseby, Esq of the Civil Service, on the Madras Establishment, of a Daughter.

On Saturday, the 3d September the Lady of John Arrathoon, Esq. of a Son

At Arcot, on the 4th September, the Lady of Captain J. Buchanan, 1st Cavalry of a Daughter.

At the Presidency, on the 5th September Mrs. Chas. Godfrey, of a Son.

DEATHS.—At Berhampore, on the 5th August, Henry, the youngest Son of Mr. Conductor George Clarke, of the Ordnance Department, aged eight years and 6 months.

At Sadras, on the 11th August, Mary Wife of Brooke Cunliffe, Esq. of the Civil Service.

At Bimlipatam, on the 18th August, John Sutter, Esq.

On the 19th August, in the cantonment near Nagpore, Harriet Frances, the infant daughter of Lieut. Colonel F. Whish Wilson, commanding the Rifle Corps.

At Tranquebar, on the 29th August, at the house of Mr. E. W. Peeman, J. Panchaud, Esq.

At Arcot, on the 30th August of Dropsy, Master George Burnell, aged 14 years, 11 months and 5 days.

On the 1st September, at her residence on the Mount Road, the Lady of S. P. Arrathoon, Esq. at the early age of 28 years and 11 months.

At Roza, near Aurungabad, Maria Martha, the infant daughter of J. R Alexander Esq. of the Medical Establishment, aged 11 months and 20 days.

CALCUTTA.

MARRIAGES.—At the Cathedral, on the 29th of August, by the Revd. T. Thompson, George Henry Smith, Esq to Louisa, second Daughter of James Atkinson, Esq

Lately, at St. John's Cathedral, Mr. Anthony Nunis to Miss Ann Elizabeth Macklin, Daughter of the late Mr. John Macklin, of the H. C. Marine.

BIRTHS.—At Calcutta, on the 8th August, the Lady of the Reverend W. Morton, of Bishop's College, of still-born male twins.

At Cawnpore, on the 12th August, the Lady of Capt. Charles King, of a Daughter.

At Gorruckpore, on the 16th August, the Lady of Major Edward Simons, of the 9th Extra Regt. Native Infantry, of a Daughter.

At Calcutta, on the 23d August, the Lady of William Davis, Esq. of the Custom House, of a Son.

At Calcutta, on the 23d August, the Lady of W. H. Oaks, Esq of the Civil Service, of a Daughter.

At Dum-Dum, on Tuesday, the 23d August, the the Lady of Dr. Bannatyne Macleod, of a Daughter.

At Allipore, on the 26th August, Mrs. John Moore, of a Daughter.

At Calcutta, on the 27th August, the Lady of J Carey, Esq. Attorney at Law, of a Daughter.

At Calcutta, on the 27th August, Mrs. Anna Maria Martin of a Daughter

At Calcutta, on the 27th August, Mrs. G A. Turnbull, of a Son.

At Calcutta, on the 29th Augt Mrs. Cornobé, the wife of Mr. F. A. Cornobé, of the Harbour Master's Department, of a Daughter.

At Calcutta, on the 29th Augt. the Lady of Captain James Ecford, of the 6th Regt. N. I. of a Son.

At Calcutta, on the 29th Augt. Mrs. George Strafford, of a Son.

At Calcutta, on the 29th Augt. the Lady of the Rev. William Adam, of a Daughter.

At Calcutta, on the 29th Augt. Mrs. C. Esperanca of a still-born Daughter.

At Calcutta, on the 30th Augt. the Lady of Captain William Cunningham, of a Son.

DEATHS.—At Bankipore, Patna, on the 17th August William James, eldest Son of Wm. James Jessey Gray, aged 2 years, 4 months and 25 days.

At Keitah, on the 20th March Mr. E. T. Lownes.

At Dacca, on the 22d August J. G. Railey Esq. Indigo Planter.

At Calcutta, on the 21st August, Captain Daniel Dipnall, Commander of the Ship Lord Suffield, aged 3. years.

At Calcutta, on the 22d August, Miss Flora McDonald, the infant Child of Mr. Conductor McDonald, aged 1 year and 9 months.

At Calcutta, on the 25th August, Eliza L. Paschoud, the infant Daughter of Mr. F. Paschoud, aged 3 months and 20 days.

At Calcutta, on the 26th August, at the early age of 23 years, Mr. George James Thomson.

At Calcutta, on the 26th August, John Charles the infant Son of Mr. Charles Rice, aged 7 days.

At Calcutta, on the 26th August, of the Cholera Morbus, Mr. Richard Povey Reynolds aged twenty-eight years and eight months.

At Calcutta, on Friday, the 26th August, Mr. Joseph [illegible] Mangoe-lane

[illegible] August Mr. J. R. Thompson, [illegible]ved.

[illegible] infant Daughter

Lieutenant Robert Chetwode, of the Bengal Military Establishment, 14th Regiment Native Infantry, aged 25 years.

At Calcutta, on the 26th August, of a bilious fever, Mr. C. S. Meller, Son of the late Captain J. Meller, of the Bengal Military Establishment, aged 24 years and 8 months.

At Calcutta, on the 28th August, the infant Daughter of Mr. C. Martin, aged 1 day.

At Calcutta, on the 28th August, the Rev. James Maisch, Missionary of the Church Missionary Society, aged 27 years and 8 months.

Madras Intelligence.

SEPTEMBER 9, 1825.

GOVERNMENT SECURITIES, &c.

6 per Cent. Paper 26 per Cent. Prem.

Old 5 " 2 " " "

New 5 " ¾ " " "

Exchange at 106½ Mad. Rs. per 100 Sa. Rs. the rate now adopted by the Merchants and Agents at Madras, in all Purchases and Sales of Government Securities.

Exchange on England 1/9½ at 3 months sight.

" " 1/10 at 6 Do. do.

Ditto on Bengal 104 at 107 Mad. Rs. per 100 Sa. Rs.

Ditto on Bombay par.

The H. C. C. Ship *Guildford*, Capt. Johnson, from the Thames the 20th and Torbay the 25th of May, arrived in the Roads on Sunday.

PASSENGERS.—Lt. Col. Bowes, 46th M. N. I.; Lieut. J. B. Forster, 8th M. N. I.; and 148 East India Company's Recruits, 9 Women, and 2 Children.

The Ships *Isabella* and *Lord Amherst* have sailed in prosecution of their voyage to England—the former on Sunday, and the latter this morning.

Passengers by the Lord Amherst.—Mrs. Kelly, Col. Kelly, Col. Andrews, C. B. Lieut Cramer, Lieut. Malony, Lieut. Stewart, Lieut. Hodgson, Dr. Stewart, Dr. Melkle, Dr. Piper, and Child.

The H. C. Ship *Princess Charlotte of Wales*, Captain Biden, sailed for Calcutta on Sunday.

The homeward bound Ship *Boune*, Capt. Lawson from Calcutta; the Ship *Felicitas* from Singapoor; the Schooner *Fortune* and Brig *Hope* from Vizagapatam have also arrived since our last report—The additional Departures have been, the Ships *Norden*, *Hercules*, and *Royal George*, all for Calcutta—with the Ship *Abbasse*, for Penang.

Passenger by the Hope.—George Bruce, Esq.

The Guildford spoke the *Sir Edward Paget*, Captain Grey bound to Madras on the 19th of July, in Latitude 31 deg. South and Longitude 16 deg. West—having sprung her mainmast, and in consequence was proceeding to the Cape.

[*Govt. Gaz. Sept.* 6.

We are sorry to announce the death of Lieut.-General ARCHIBALD BROWN of the Senior List of the Madras Army. He died in London on the 3d of May, and on the 15th of May, Mr. MOWBRAY, formerly of Madras, Lieut.-Colonels WM. DICKSON of the Madras Cavalry, J. A. KELLY and IRELAND JONES, of the Infantry, had retired from the Service.

By the *Guildford* from England, we learn that the bill brought forward by Sir F. BURDETT on the Catholic Question, had been thrown out in the House of Lords.

We also learn that orders have been sent to the Supreme Government for the immediate distribution of the Deckan Prize Money.

The Ship *Guildford* spoke the *Sir Edward Paget* off the Cape. She had sprung her mainmast, and was compelled to put into the Cape to repair the damage.

The Cholera was raging with great violence in Russia. The winter had been unusually severe at Moscow, and the number of victims to this dreadful scourge in that city had been very considerable. The severity of the disease was not at all checked by the cold. The Emperor ALEXANDER had ordered the Gentlemen of the Faculty to report to him their opinion of the disease, and they had reported that it was contagious, and that unless most prompt and energetic measures were resorted to, a great part of Europe would be depopulated.

India produce continued to fetch high prices in the London Market.

No doubt was entertained of the sailing of the Steam Vessel for India—but many unforeseen circumstances had occurred to delay her departure—We understand she is a noble ship and has the finest accommodations possible

It was generally understood in England that Mr. PLUNKETT is to have the Seals of the Sister Country very soon.

[*Mad. Cou. Sept.* 6.

The undermentioned ships left England about the same time as the *Guildford*, having troops on board for India—Broxbornbury, Coldstream, Malcolm and Commodore Hayes.

We are happy to state that the Lord Bishop of Calcutta, Mrs. and Miss Heber, the Reverend Mr. Robinson, and Dr. and Mrs. Smith, have arrived in safety at Point de Galle on the 25th ultimo.

[*Mad. Gaz. Sept.* 7.

On the 17th of May, a Court of Directors was held at the East India House, when General Lord Combermere, G. C. B., and Lieutenant General Sir George Townsbend Walker, G. C. B. took the usual oaths on being appointed, the former Commander-in-Chief of the Company's Forces at Bengal, and second in Council, and the latter as Commander-in-Chief and second in Council at this Presidency. They afterwards dined with the Directors at the City of London Tavern.

An Evening Paper says,—"We are informed that a very extensive coinage has taken place [illegible]ort to the English Colonies, to super[illegible]e Dollars and other circulating medium in all the English possessions. This measure will facilitate the exchange of all articles, and greatly promote commerce."

[*Mad. Gaz. Sept.* 10.

Calcutta Intelligence.

GOVERNMENT SECURITIES.

BUY.	Rs. As.	1st September, 1825.	Rs. As.	SELL.
Premium	28 4	Remittable Loan 6 P.Ct.	27 8	Premium
Discount	0 12 5	Per Cent Loan 1822-23	1 0	Discount
Ditto	1 0 4	Per Cent Loan of 1824-25	1 4	Ditto

COURSE OF EXCHANGE.

BUY.	CALCUTTA.	SELL.
2 0 *a* 2½	On London 6 Months sight, per Sa. Rs.	2 1 *a* 2 2

Bombay 30 Days sight per 100 Bombay Rs. 98

Madras ditto, 92 *a* 96 Sa. Rs. per 100 Madras Rs.

Bank Shares, Premium 4800 to 5000 per cent.

BANK OF BENGAL RATES.

Discount on Private Bills	8 0 per cent
Ditto on Government Bills	7 0 "
Ditto on Loans on Deposits	7 0 "

CIVIL APPOINTMENTS.

POLITICAL DEPARTMENT.

Fort William, 26th August, 1825.

Sir Charles Theophilus Metcalfe, Baronet, Resident and Commissioner at Delhi, and Agent to the Governor General for the States of Rajpootana.

Mr. William Byam Martin, Resident at Hyderabad.

Mr. Gerald Wellesley, Resident at Indoor, and Agent to the Governor General for the Affairs of Malwa.

Lieutenant-Colonel James Delamaine, Political Agent in Nimar.

Mr. Archibald Edmonstone, Extra Assistant to the Resident at Hyderabad.

Major William G. A. Fielding, First Assistant to the Resident at Gwalior.

Captain J. D. Dyke, Second Assistant to the Resident at Gwalior.

THE FOLLOWING ARE GENERAL ORDERS ISSUED TO HIS MAJESTY'S FORCES IN INDIA.

Head-Quarters, Calcutta, 22d August, 1825.

GENERAL ORDERS.

His Excellency the Commander in Chief in India, has been pleased to make the following Promotions until His Majesty's pleasure shall be known:

14th Foot.

Ensign Bowlby being promoted by His Majesty into the 6th Foot, and Ensign Nayler to a Lieutenantcy, vice Crawford deceased, Ensign Thomas White will succeed to the Lieutenantcy without purchase, vice Liston deceased, 21st August 1824.

38th Foot.

Captain E. Hopper (recommended for a Company, vice Forster deceased) having been promoted by His Majesty, Lieutenant R H. Willcocks will succeed to the vacant Company, and Ensign H. F. Stokes to the Lieutenantcy, vice Willcocks, dates to be adjusted hereafter.

41st Foot.

Ensign Wm. Childers to be Lieutenant without purchase, vice Russell, deceased, 18th May, 1825.

47th Foot.

Brevet Captain J. Hill, to be Captain of a Company without purchase, vice Parsons, deceased, 17th July, 1825.

Ensign J. R. Scott, to be Lieutenant without purchase, vice Hill promoted, 17th July, 1825.

Head-Quarters, Calcutta, 23d August, 1825.

His Excellency the Commander in Chief in India, is pleased to make the following Promotions and Appointment, until His Majesty's pleasure shall be known:

6th Foot.

Major J. Algeo, from the 67th Foot to be Major, vice Taylor, who exchanges, 23d August, 1825.

67th Foot.

Major Sacville B. Taylor, from the 6th Foot to be Major, vice Algeo, who exchanges, Ditto.

87th Foot.

Lieutenant and Adjutant J. Bowes, to be Captain of a Company, without purchase, vice Mountgarrett, deceased, Ditto.

Ensign J. Thomas, to be Lieutenant without purchase, vice Bowes, promoted, Ditto.

Lieutenant J. H. Hassard, to be Adjutant, vice Bowes, Ditto.

Lieutenant Robinson, lately removed from the 67th to the 2d or Queen's Royal Regiment, will continue to do duty with the former Corps, pending a reference to the Horse Guards, relative to that Officer.

The extension of Leave of Absence, granted by Lieutenant-General Bowser, Commanding the Army at Madras, to Captain Hilton His Majesty's 45th Regiment, for three months, from the 13th July, on urgent private affairs, is confirmed.

The Leave of Absence, granted by Brigadier General Sir Archibald Campbell, Commanding the Forces in Ava, to Lieutenant W. J. King, His Majesty's 89th Regiment, to proceed to Sea on Medical Certificate, and to be absent on that account for four months, from the date of His Embarkation at Rangoon, is confirmed.

The undermentioned Officers, have received His Excellency the Commander in Chief's Leave of Absence, for the reasons assigned:

Royal Regiment—Captain Tenison, from 16th September, to 10th November, in extension, on urgent private affairs.

31st Regiment—Lieutenant Edwards, from the date of Embarkation, for 2 years, to Europe, on Medical Certificate.

54th Regiment—Lieutenant Moore, from 24th August, to 23d September, in extension, on Sick Certificate.

Head-Quarters, Calcutta, 27th August, 1825.

Ensign O'Halloran, of the 14th Foot, is appointed to do duty with the Invalids, and time-expired Men belonging [illegible] placed under the comma[illegible] worth, and will, at the time [illegible] with them from Meerut to the [illegible]

Ensign Layard, of His Majesty [illegible] has permission to repair to the Pre[illegible] Sick Certificate, and to be absent on [illegible] count for Four Months from the 30th [illegible] on, or before the expiration of whi[illegible] the state of his health require it, and [illegible] fied accordingly by the Medical Board. [illegible] to make application for leave to proceed [illegible] Europe.

The undermentioned Officers have received His Excellency the Commander in Chief's Leave of Absence for the reasons assigned:

13th Light Infantry—Lieutenant Brownrigg, from date of Embarkation for 4 Months, to proceed to Sea and Madras on Medical Certificate.

14th Regiment—Surgeon Jackson, from date of Embarkation for 3 Months, to Calcutta, on most urgent Private Affairs.

30th Regiment—Lieutenant Frizell, from date of Embarkation for 2 Years, to Europe, for the purpose of retiring on Half-Pay.

38th Regiment—Lieutenant Taylor, from date of Embarkation for 2½ Years, to Europe, on Medical Certificate.

By Order of His Excellency the Commander in Chief.

THOS. McMAHON, *Col. A. G.*

Since our last, we regret to state that the sickness and mortality have not abated. Most families have one or more servants ill, and in some we have understood that three and four domestics have been carried off within the last 3 or 4 days. Amongst the natives, Cholera is not only prevalent, but very destructive. A few fatal cases have also occurred among the Europeans, but these may be considered entirely sporadic, while with the former it is epidemic. The Mahometans have on this occasion suffered very severely. We have heard that no less than 158 Mussulmans and from 70 to 80 Hindoos died in Calcutta on Friday. This mortality may partly be attributed to the fatigue and dissipation of the Mohurrum. By dissipation we mean nocturnal watching and exertion, as also the promenades and wandering about, in the heat of the day. We would not willingly say any thing harsh about the solemn observances of any people; but, convinced as we are that the Mchurrum festival is prejudicial to health and morals, and of no vital importance in a religious point of view, we consider it as a nuisance which we should be glad to see abolished. When we use the word nuisance, we trust we shall not be accused of intolerance and bigotry, when the noise, clangor, clamour and dissipation of the ceremony and its unhealththy consequences as respects themselves, are considered, and the inconvenience every way as respects the families in which they serve.

Perhaps our reference to what we deem morbific agents, may be considered as grounded more on theory than fact. Let it be so. We deem it no less our duty to call attention to the subject again and again. Accordingly we hesitate not in delivering it as our opinion, that great unhealthiness may be expected from the accumulation of animal putrefactive vapour in and about Calcutta. Dead bodies, in a state of putrefaction, are continually floating on the surface of the Hoogly, or stranded on the banks. The Mahometans, again, bury their dead only two feet under the surface of the earth, and we understand that from this superficial mode of sepulture, the large Mussulman burying ground on the Circular road, is covered with dead bodies, dragged out of their graves by jackalls and dogs.

Greater attention is also absolutely necessary for the drains in and about Calcutta, which present an extensive surface for the evolution of putrescent matter. It is almost inconceivable how horribly filthy the densely populous parts of Calcutta are. The narrowness of the lanes, and the darkness of the alleys, of themselves constitute causes of filth, not only in the localities, but in the inhabitants. The inhabitants of *wide* streets will, *a priori*, we should imagine, be always cleaner, better dressed, more anxious about their appearance, every way more confortable, and even more *moral*, than those of lanes and gullies. In this idea we are in a measure supported by a saying of the philosophic and pious PALEY, "want of cleanliness is want of morals."—We repeat, greater attention to the drainage of Calcutta, and its general hygienne, is required, or it may become a second Batavia. The Salt Water Lake being, we understand, three feet and a half lower than the level of Calcutta, it would be desirable perhaps, if our drains found a general outlet there; while a Steam engine placed at Chitpoor, might wash out the drains twice a day. Our climate, we have reason to think, might be improved by these means, and there are we believe several opulent Natives who would support the plan, provided that Government patronised it.

[*India Gaz. August* 29.

CHICACOLE, AUG. 21, 1825.—The *Theodosia*, Captain Kidson, came on shore at the port of Paundy about 50 miles N. of this, on the night of the 14th Instant. It does not appear that any lives are lost. The officers and crew about 20 or 25 persons are on shore. The ship, however, has gone to pieces and the wreck and cargo are floating on shore. The collector and Magistrate took every necessary precaution to secure the property, and the Beach Master of Calingapatam on receiving intelligence from him of the wreck, repaired promptly to the spot. A detachment of soldiers attended, and is in charge of the property.

[*Ben. Hur. Aug.* 29.

BHURTPORE.—We are informed, that Madhub Sing, the youngest brother of Doorjun Saul, having been instigated by the Roung of the

[redacted] fight with his brother, [redacted] of the principal officers, [redacted] e a strong force. Doorjun [redacted] he how or other, received an [redacted] s design, sent orders to his col- [redacted] seize Madhub Sing if he would at- [redacted] enter into their limits. He after- [redacted] ent personally to a place called Duke, [redacted] ng set his affairs in good order, he [redacted] urned home, when he was sorry to [redacted] that Madhub Sing had attacked a place [redacted] Kaumaun, defeated its supporter, and took possession of it. To avoid other places being taken possession of by his brother, he ordered a powerful army of both cavalry and infantry to be prepared.—*Kowmoody, 20th August,* 1825.

[*Ben. Hur. Aug.* 30.

We have received private letters from some friends at Arracan filled with most dismal accounts. Several individuals who went there from Calcutta with goods on speculation are selling off, under prime cost, with a view of withdrawing as fast as possible from this fatal place. The sickness had even increased to such a degree as to pervade within a small number the entire force: fifteen officers had died, and above forty had obtained leave of absence on certificate of sickness.

[*Beng. Hur. Aug.* 31.

ARRACAN, AUG. 15.—The *James Colvin*, *Edward Strettell* and *Research*, have arrived. The general health of the force continues to increase, the Europeans now, in proportion are not so healthy as the native portion of the force, which heretofore suffered most.

RAMREE, AUGUST 10. 1825.—Mr. Robertson has arrived: depatches have been waiting here for him from Sir A. Campbell: the bearer who is a Mugh states that his party were attacked and 2 of them killed by a Banditti. I am not gulled, though many are by this story. Our town is amazingly full now, and all faces look, happy, except our own; we are all as pale as ghosts; one officer dead, two sick, several Europeans gone, deceased, and the natives very sickly, is enough to frighten one.

I shall write to you in September, for the natives say, that squire Cholera kicks up rare pranks in that month: plenty of rain. It is really doleful to witness the devastation committed by the damp on our Huts.

Boots and shoes have been long ago out of fashion here. I must now say a good word for this place, it affords abundance of good beef, and as much paddy as one would wish; lots of Jungle and grass, plenty of Tigers and Deer; and Musquitoes to your heart's content: the lasses are few in number and of no great beauty. I will just give you a list of a few articles much required by we inhabitants of this *delightful* Island; Beer, Wine, Potatoes, Salt provisions, Biscuits, and Cheroots. Any Capt. bringing those articles (*of the best quality*) will get a handsome profit. By the last accounts from *Arracan* I hear of 8 officers having hopped the twig: more on the go, some dozens on sick leave, and the cattle all dead or dying.

BENARES, AUGUST 23.—We have not had a drop of rain at this station for sixteen days. The sickness in the City has been dreadfully extensive, and at Secrole the epidemic fever has attacked most of the European residents. I believe they suffer as much at Ghazeepore and Chunar.

MOOSULMAN INSOLENCE.—The following is a specimen of Musulman insolence, and will shew at once to what length these people will go when unrestrained.

At the village of Bauspool the people brought out on the 26th instaut, being the last day of the Mohurrum; their Gowarrah on which was stuck two effigies of the Magistrate as may be supposed, for they were given out to be such, of the Baraset Magistrate in which zillah the village is situated: he is represented as with his aumlahs and Sheristadar, receiving a petition; one of the witnesses, an European, is standing before the Magistrate fainting at the judge's severe reprimand. On the 2nd effigy the Judge is represented quite in a different attitude, receiving an order from the Court of Appeal to reverse his sentence and to punish the petitioners, visages of the difference of situation of parties are also pourtrayed; in these visages one of the parties is running away, the whole of this insulting scene reflecting on the Mofussil Court and its proceedings was actually carried through a number of villages and even to the Thaman, where it was greeted with a due share of applause. Whether this will hereafter be noticed remains to be seen, but if such scenes are suffered with impunity, it must be evident that the situation of the officers of justice cannot be enviable. In this case the malice goes much further than the mere mockery of the simple transaction to which they must have intended their allusions. The Magistrate and his officers are here held up to the ridicule of an infuriated mob, whilst the orders are all here held up in such a form of caricature as to create in the minds of these ignorant persons, nothing but contempt of that authority which should be our pride to uphold. A British Magistrate painted in effigy and his orders carried about as a subject of contempt!!! Baunspole is in Hobrah Thannah, or else very close to it, and the allusion to the disturbances in that neighbourhood too contemptible to notice. The Sheristadar of the court is strongly suspected to be at the bottom of this act.

[*Beng. Hur. September* 1.

PROPOSED MONUMENT TO *SIR DAVID OCHTERLONY.*

TO THE EDITOR OF THE BENGAL HURKARU.

SIR,—By the death of Sir David Ochterlony, Bart, and G. C. B. it will be generally allowed that the Indian Army has been deprived of one of her best and bravest soldiers, and the Indian Government of one of her ablest, and most distinguished diplomatists. That it requires no monument to perpetuate the fame of such a character, as long as this mighty empire shall remain under British control; or, as long as the transactions of the last 30 years recorded on the page of History, shall be read with interest, I am willing with others, to allow. But if the vast empire should pass away from under our influence, which no doubt, will one day come to pass,—and when our countrymen, deriving no benefit from, and probably holding no intercourse with their former dependencies, will cease to read the History of the eastern world, and the exploits of the Heroes who by their blood, and valour, maintained the ascendancy and added to the glory and honor of the British nation shall be forgotten, then I ask what will become of the great and virtuous name of Sir David Ochteriony, it will perish, "And like the baseless fabric of a vision, leave not a wreck behind."—'Tis true, Mr. Editor, and pity 'tis, 'tis true; and to guard against such a consummation, is the object of my present letter.

I beg leave, therefore, to propose, that a monument consistent with the greatness of the deceased, and correspondent to the respectability of the Raisers, be erected on some appropriate spot in Great Britain, to perpetuate the memory of Sir David, by the Officers of the Bengal Army. That I give the preference to Great Britain, instead of Meerut, where his mortal remains are interred, is partly for the reasons stated above, and partly to shew to the people of England, who are extremely ignorant of those subjects, and one-twentieth of whom, I will venture to assert, never heard of his honored name, that India as well as Europe can produce men equally celebrated for conduct in the field, and wisdom in the council.

It may be said, that the monument ought to be erected in that land, which was the scene of all his glory and renown, but how many instances have occurred in the late peninsular war, where officers who fell on the field of Battle, were buried on the ground, and to whose memory splendid cenotaphs have been raised in Westminster Abbey. St. Paul's, or the more humble dormitory of their own Parish Church. I need only instance the gallant Sir John Moore, whose body lies buried at Corunna, and to whose memory a beautiful Tomb has been erected at the Public expense in St. Paul's and a statue by his fellow citizens in one of the principal squares of Glasgow.

I should imagine that £2000 would build a very handsome and appropriate monument, and supposing that only ten officers out of every Cavalry and Infantry Regiment—110 of the Artillery, and 30 of the Engineers were to subscribe 40 rupees each, there are 20,000 rupees at once, excluding the Medical Establishment. But I do injustice to the Army in saying that the above number which is about one-half ONLY, would subscribe. I am certain that every officer either at home, or in this country, who values the glory and reputation of the Bengal Army, would willingly grant his mite to perpetuate the fame of such a man as Sir David Ochterlony, for by honoring the memory of him, we do honor to ourselves, and extend our own renown.

Your's obediently,
August, 1823. AMICUS.

[*Govt. Gaz. August* 29.

We have heard nothing more of the report noticed in our paper of yesterday as having reached Chittagong of an engagement between our troops at Prome, and the Burmese. I will not however surprize us to hear, that since the country about Prome has become overflowed with water, the enemy should seize the time to attempt annoying Sir Archibald Campbell in his position.

[*John Bull, Aug.* 30.

Letters of the 17th August from Arracan mention, that the sick-list had decreased from its former amount to 5215, and the number of admissions into the Hospital had been reduced during the week preceding the date of our letters.

It is calculated by several intelligent Natives, with whom we have conversed, that the prevailing Epidemic has already carried off six thousand Hindus and Musselmans.

[*John Bull, Aug.* 31.

We are glad to learn by letters from the Eastward that the sickness at Aracan is daily decreasing.

The Kedgeree Report announces a Ship on shore on Saugor long sand, name unknown; and also that several vessels and among others the *Minerva* are standing in, but from the boisterous state of the sea, unable to get in; the *Minerva* left the *Warren Hastings* and *Princess Charlotte of Wales* at Madras, to sail ten days after the *Minerva*.

[*John Bull, Sept.* 2.

An Extra Report mentions the arrival of the H. C. Ship *Warren Hastings*, Captain G Mason, from London, 17th April, Trincomalie and Madras 26th August, also the H. C. S. *Minerva*, from ditto.

Mr. J. W. HOGG, Registrar of the Supreme Court, has obtained permission from the Court, to proceed to the Cape of Good Hope, for the recovery of his health, with liberty to return and resume his duties, and Mr. William LENNON CLELAND, a Barrister of the Supreme Court, has been appointed, and sworn-in Acting Registrar, during Mr. HOGG's absence.

[*John Bull, Sept.* 3.

The shipping report of yesterday mornign, contains the intelligence of six or seven ships being at the Sudaheads. H. C. ship *Minerva* one of them. Another vessels lost near the place where the *Lotus* was, name unknown.

[*Beng. Hruk. Sept.* 3.

SECOND LOTTERY.

Seventh Day's Drawing: Monday August 29, 1825.

PRIZES.

Nos. 1631 3490 4002 Prizes of 5,000 Sa. Rs. each.
No. 3021 Prizes of 1,000 Sicca Rupees.
No. 33 0 Prizes of 500 Sicca Rupees.
Nos. 1611 2615 2798 2985 3061 4608 5686 5704 5871 Prizes of 250 Sicca Rupees each.

Eighth Day's Drawing: Wednesday, Aug. 31, 1825.

PRIZES.

No. 3951 Prize of 5,000 Sicca Rupees.
Nos. 4764 5900 Prizes of 2,000 Sa. Rs. each.
No. 540 Prize of 1,000 Sicca Rupees.
No. 5409 Prize of 500 Sicca Rupees.
Nos. 68 428 1432 1658 2756 4629 5452 Prizes of 250 Sicca Rupees each.

Ninth Day's Drawing: Friday, September 2, 1825

PRIZES.

No. 733 Prize of 10,000 Sicca Rupees.
No. 1008 Prize of 2,000 Sicca Rupees.
Nos. 717 4644 Prizes of 500 Sa. Rs. each.
Nos. 108 834 1699 1819 3082 3314 4127. 5102 5762 Prizes of 250 Sicca Rupees each.

English News.

MAY 16 1825.

From the LONDON GAZETTE, *May* 14.
Whitehall, May 11, 2825.

The King has been pleased to direct letters patent to be passed under the Great Seal of that part of the United Kingdom of Great Britain and Ireland, called Ireland, granting to the Right Hon. Sir B. Bloomfield, Knight Grand Cross of the Most Honourable Order of the Bath, and to the heirs male of his body lawfully begotten, the dignity of a Baron of that part of the said United Kingdom called Ireland, by the name, stile, and title of Baron Bloomfield, of Oakhampton and Redwood, in the county of Tipperary.

Crown Office, May 11, 1825.

MEMBER RETURNED TO SERVE IN THIS PRESENT PARLIAMENT.

Borough of Beeralston.—The Hon. P. Ashburnham, of his Majesty's Grenadier Guards, in the room of the Hon. H. Percy, deceased.

(*From the Moniteur of Friday, May* 13)

"OFFICIAL PART.

"PARIS, MAY 12.—"To-day after Mass his Excellency the Duke of Northumberland, Ambassador Extraordinary from his Britannic Majesty to be present at the King's Coronation, was presented to his Majesty and the Royal Family in a public audience.

"The Duke of Ragusa, Major General of the Royal Guard, whom his Majesty had appointed to accompany the Ambassador Baron Lalive, and M. de Vivieus, having repaired to his Excellency's hotel, conducted him to the Tuilleries in the royal carriages.

"The Marquis D. cux Breze, Grand Master of the Ceremonies of France, Marquis de Rochemere, Master of the Ceremonies, and Baron Saint Felix, and Viscount de Gestin, received the Ambassador at the foot of the grand staircase, and accompanied him to the audience.

"The Marquis de Riviere, Captain of the Gardes du Corps, received his Excellency at the door of the apartment of the Gardes, who were under arms.

"The King was on his throne, with the Dauphin on his right hand, and on his left the Duke of Orleans and the Duke of Bourbon, Prince of Conde, and surrounded by the Great Officers of the Crown.

"At the entrance of the Ambassador the King rose; and his Excellency having been presented to the King by Baron Lalive, he complimented his Majesty in these terms:—

"'SIRE—I have the honour to appear before your Majesty, charged with felicitations from the King, my master, on the approach of your Majesty's Coronation.

"'In expressing the most ardent wishes for the prosperity of your Majesty, the King, my master, is equally induced, by his generous principles, and by the cherished remembrance of a private friendship.

"'I have also the orders of my King to express to your Majesty the wish which he constantly feels for the maintenance of the good understanding which exists between the two nations, and which is as essential to their mutual interests, as to the general happiness of mankind.'

"After this compliment, the Ambassador presented his credentials to the King, who gave them to Baron de Damas, Minister of Foreign Affairs.

"The King replied.—

"'M. le Ambassador—I receive with the more pleasure the expression of the sentiments which you address to me, in the name of his Britannic Majesty, as they are perfectly in unison with my own. I shall always remember with gratitude the proofs of friendship which he gave me in times of misfortune. I hope that no circumstance, no event, will ever trouble the union which ought to prevail between two nations made to esteem and to love each other.'

"The audiences of the King and the Royal family being finished, his Excellency was conducted back to the saloon of the Ambassador, and thence to his hotel, with the same ceremonies as were observed in conducting him to the audience."

DECCAN PRIZE MONEY.—This case has been decided in favour of the *Madras Army* against the claim of the Bengalese. The second question, whether certain parts of the capture were prize or not, is decided in the affirmative: and within these few days orders have been transmitted to India, by his Grace the Duke of Wellington and the Right Hon. C Arbuthnot, Trustees for the Army, to divide the sum of seven hundred thousand pounds among the captors.

(*From the Etoile, dated Saturday, May* 14)

The Marquis de Caraman arrived at Milan on the 29th; the Prince de Hasfeld the same day; on the 2d May, M. de Tatischeff and Sir H. Wellesley. The Ministers of Denmark and Sweden, and in general all the persons holding diplomatic situations at Vienna, are arrived, or expected every moment, as well as the Duc de Blacas, who was at Florence a few days ago. The Emperor will be at Monza on the 8th, and make his entry into Milan on the 10th. Workmen are employed night and day in decorating the principal streets through which his Majesty will pass. On the 18th the Emperor and his household will go two miles to meet the King of Naples.

"The Companies of Life Guards of the Arch-Duke Viceroy, the noble Guard of Lombardy, consisting of 60 men, a complete Regiment of Lancers and Hussars, two of Grenadiers, and two of Foot, about 10 000 men, form the escort. The city will be illuminated, as well as all the Theatres.

"On his arrival the Emperor will proceed to the Cathedral, when the Archbishop will chaunt *Te Deum*."

"ALEXANDRIA, EGYPT, FEB. 25 TO 28.—"On the 11th of this month, there arrived here from Marseilles a French Colonel, a Surgeon Major, and nine other Surgeons who have been taken into the service of the Viceroy; they immediately proceeded to Cairo. The accounts from that city say, that the camp in which the troops are assembled under the command of the French General Boyer, is afflicted with dangerous fevers, which are supposed to be produced by the want of good water, and the unwholesome air, the camp being at Abusabel four leagues from Cairo, towards the desart."

When Sidi Mahomet, Envoy of the Bey of Tunis, landed at the Lazaretto of Marseilles, the 23d March, he was immediately complimented by the Board of Health, at the head of which was the Mayor. The following are the terms in which that Magistrate spoke to this Ambassador:

"SIR The Prince who sends you, was always the faithful friend of France. Never has it more highly appreciated his attachment to it than when he comes to participate in its joy at the happy accession of a Sovereign whom it adores. The Board of Health (*Intendance Sanitaire*) of Marseilles is happy to fulfil the King's will by rendering to you what is due to the honorable mission for which your Excellency has been so worthily chosen, and to the Prince who has confided it to you."

It is said that some of the persons who were present and heard this speech, repeated in chorus, when they went out, the following words of a well known song, *Vivent Algier, Maroc, et Tunis.*

There is a change in the public taste this year as to popular preachers, and the fashion now is to throng St. Giles's Church, instead of the Caledonian Chapel, as was the practice last year. For several Sundays past, the learned and the gay, have in common with the more humble classes, been to hear Mr. Benson, and yesterday all the pews and passages of the church were crowded, and a long string of carriages filled the street, in the way they were wont to do in the environs of Hatton garden. This clergyman is in most things the reverse of Mr. Irving, His manner, as is usual in the Church of England, is calm, dignified, and gentlemanlike; nothing outrageous or vehement; none of that uplifting of hands, and waving and stretching out of arms, and violent muscular action, which distinguished the other preacher; no *humbug* in short, but a solemn and impressive tone, the manner of a man evidently in earnest, and anxious to convey to his hearers that conviction of the truth and beauty of the doctrines he inculcates, which he himself appears to feel Mr. Benson has not a powerful and sonorous voice like Mr. Irving, indeed, it is not capable of much extension, but the inflections are good, and the emphasis always placed justly, so that the ear is pleased and never offended, and the attention is not wearied and worn out. He appears to address himself to the reasoning faculty, rather than to the imagination, and his style is clear and vigorous, without being flowery, and seems free from all attempts at ostentatious ornament.

IRISH AND DUTCH BULL.—The Bull related by Sir J. Carr, in his travels through Ireland, of the Irish hangman, who, upon asking a criminal (about to be executed) for the customary bequest and receiving it, exclaimed——"Long life to your honour,' at the same moment that he drew the bolt which launched the unfortunate man into eternity: found its fellow in an incident at Antwerp. A Criminal there, when condemned to be broken on the wheel, was permitted to have any thing he might require for sustenance, previous to his execution. A person deservedly condemned to this punishment for a murder he had committed, demanded a glass of beer; he obtained it, and was observed blowing off the froth which surmounted its top. Upon being asked his reason for doing so, he exclaimed: "Orn dat het zeer ongezond es" (Anglice) "Because it was very unwholesome.' The criminal was executed in a few minutes afterwards.

☞ *See Supplement.*

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SUPPLEMENT TO THE BOMBAY C

SATURDAY, SEPTEMBER 24, 1825.

HOUSE OF LORDS, May 17.

CATHOLIC CLAIMS.

Earl Grey—I have now, my Lords, to offer to your Lordships a petition, signed by the Duke of Norfolk, by all the Catholic Peers, by all the Catholic Prelates, by all the ancient Catholic Gentry of England, and by upwards of thirty thousand persons of the same persuasion—praying for the repeal of those disqualifying laws, which were, and still continue to be, imposed upon them, for no fault committed by them, but for following in the religious belief of their ancestors—a belief which it is not in their power to change, but which excludes them from participating in the blessings of our Constitution. The petitioners address the House with mildness, but with firmness. They speak to your Lordships in the tone and language of men who have a thorough consciousness that they are worthy of enjoying civil liberty, which never can be full and entire while it is placed, in their regard, under undue limitations. The petitioners state that while these disabilities continue, they will never cease to complain. (Hear, hear.) They appeal to the loyalty of their conduct upon all occasions—they proudly assert their claim to the character of men discharging with fidelity every social and moral duty—they state, with confidence, that they are distinguished for as active and disinterested a zeal in support of the Throne and the Authorities in this country as any other class of persons, where the petitioners' exertions are not impeded by the singular jealousy of the laws. Further, my Lords, the petitioners repel with indignation, both as calumnious and unjust, the charge that their religion is inconsistent with the principles of free Government. They refer your Lordships, and most effectually so in my mind, for the refutation of this charge, to those principles on which the foundations of our Constitution were laid by some of the ancestors of those very persons who are now asking you to do them an act of justice. They assert that their religion is not incompatible with a free Government, and they further assert, from all that has taken place in ancient and modern times, that their religion is distinguished for its knitting and binding together Catholic and Protestant in the bounds of brotherly affection. In France a Catholic Sovereign has granted equal rights by Charter to his Protestant and Catholic subjects. In the Netherlands, under a Protestant Monarch, there is a perfect equality of civil rights—partly under an express guarantee entered into by Great Britain (Hear, hear.) In Hanover, in consequence of the gracious ordinance of our own liberal and beneficent Sovereign, religious belief is not made the ground of civil disability. In Canada, under the Government of our enlightened Monarch, the Catholic is made the religion of the State; and in America, where there is an utter extinction of all civil disability for religious opinions—In America, now grown great and prosperous, that greatness and prosperity being the result of her advance in liberal views and judicious policy; in America, no creed leads to exclusion; and I have no doubt she has been assisted in her advance by the protection she has afforded to persons of every religious denomination. The petitioners state further, that what has been attributed to them in a petition presented this night, namely, that they only owe a divided allegiance to their Sovereign, is false and calumnious. This petition has come from a person who deserted the catholic religion; if he has found any other, I cannot say; neither, perhaps, is it very important. But the petitioners strongly deny, they repel the charge, and they refer your Lordships not only to the support which they have given the Sovereign in times of danger as its refutation, but to the solemn oath which they have sworn, denying any allegiance to any foreign Prince, Power, State, or Potentate whatever. (Hear, hear, hear.) Once more, my Lords, the petitioners come before you with undiminished hopes, that your wisdom and your justice will incline you to grant their prayer, to prevent the danger which must result from delay and division, and that you will relieve them from the operation of laws which are a disgrace to your lordships, an injury to the country—to its peace and prosperity—which exclude the Catholics from their rights, and mark them out as objects not to be regarded as men and fellow-subjects of their Protestant brethren. In presenting this petition to your Lordships, I wish I could say that the hopes of success entertained by the petitioners were equal to the justice of their claims, and the expediency which ought to lead to their immediate concession. (Hear, hear.) This petition, my Lords, is recommended by the character of the petitioners—many of whom, as has been often stated by the Noble Earl opposite, have been always found the firmest in the defence of their country. This petition is further recommended by the concurring petitions of the Protestants and Catholics of the sister Kingdom—by the petitions of those persons who know the effect of the Catholic grievances, of their imminent danger to the state of Society in Ireland, and of the ruinous consequences which must result from their continuance. This petition, as has been stated by the Noble Duke, comes further recommended by a vote of the House of Commons——(hear, hear,) which for the second time had passed a Bill for the relief of the Roman Catholics, to which they prayed the concurrence of your Lordships. (Hear, hear.) On this night, my Lords, as well as on other nights, we have had much discussion relative to the state of public feeling on this question. It has been contended by some persons that the petitions presented against concession are a sufficient indication that public feeling goes in that current; while others detract from the weight of such petitions the character of the persons signing them, and the manner in which they are got up. Others again contend that the numerous petitions in favour of concession shew that public feeling was with the Catholics; and between this conflicting authority, I do not feel myself competent to decide. But from all the information which I have been able to obtain through personal enquiry and personal observation the conclusion I come to is this—that as the enemies of the measure have not called one single county meeting, that as there has been hardly one petition from any great town against it, but, on the other hand, that several petitions from Protestants as well as Catholics have been presented in its favour, the conclusion I come to is this—that there is no real public feeling against concession.—(Hear, hear, hear.) Besides all this when I consider the vote of the House of Commons; when I consider the circumstances under which that vote was given; when I consider that it was given at the eve of an approaching election, (Hear, hear,) I think I may say that there exists no strong sentiment in the public mind against concession to the Catholics. Whatever I may think of the constitution of the House of Commons—whatever I may think of its abuses or defects, I must say that a Bill for Roman Catholic relief would not be presented to your Lordships if the public feeling were against it. It would, perhaps, be too much for me to assert unqualifiedly, that public opinion was in favour of the measure—but this I may assert, that public feeling feels no great degree of alarm from its passing, and that if we had an administration agreed upon it—that if we had an administration who did not abandon the duties of Government to a species of chance medley—if we had a united Government—(Hear, hear.)—I must say that all the difficulties attending it would vanish and all obstacles to it be overcome. (Hear, hear!) The work of benevolence would then take place. Jealousies and animosities would subside, and that mutual charity and brotherly love which ought to subsist between all the people of a free and civilized state would happily prevail, (Hear, hear.) The Right Rev. Prelates opposite have been very active in presenting petitions against concession, if they were not equally active in getting them up. They however disclaim all interference in exciting opinions against the Catholics, and I am bound to believe the statement. I believe them to be pious men, who would not state in this House that which was not the truth. But then their wishes and opinions on this subject are well known, and those who depend on them for promotion, would be more ready to procure the adoption of petitions embodying similar wishes and opinions. In the clerical profession, great weight almost necessarily attaches to the sentiments of the Right Rev. Prelates, who no doubt, can find less fortunate individuals to join and give currency to their sentiments. However this may be, active exertions have been used by the Clergy to get up Petitions; but they have not been successful. I rejoice they were not; but it would be presumptuous in me to pronounce an opinion that they may not at last succeed. That their success will prove fatal—that they will revive those sparks of animosity which are buried though not destroyed, it is no presumption to assert. That they may fall I sincerely hope, and that they may not influence your Lordships I would fain believe. Such, my lords, are the recommendations under which those Petitioners come before your Lordships. Such, my Lords, has been, and such is, the favourable opportunity presented to your Lordships for conciliating Ireland, for relieving the Catholics of England, and for making a union by law—a union of common interest and affection. We see at every door, we hear it at the corner of every street, that this is a question of time. A question of time and not be granted? Why good God! it is possible that there is any one who can so believe it to be and yet take upon himself the responsibility arising from delay?—(Hear, hear.)—The Noble Duke has told your Lordships, and told you very truly, that the present is a favourable, an auspicious time; I think so too; and no man can say how much longer you will be in such a situation. A question of time! and are your Lordships to stand still? You cannot, it is impossible.—(Hear, hear.)—The noble Duke has also eloquently and truly said, this is a measure of justice, and that concession would be hailed with satisfaction: and in that opinion I also agree with him. We are now, my Lords, peaceful and prosperous; but every man conversant with human nature knows that human prosperity is liable to vicissitudes—and every man who looks through the world must see that there are clouds still lowering, from which new storms may burst upon us. (Hear, hear,) In peace we can grant concession without displaying weakness—in less happy times, necessity may extort, what justice should have long since given, (Hear, hear,) This was the case with America—(Hear, hear)—and God grant that similar weakness may not now produce another separation---(Hear, hear)---a separation which must be followed by the ruin of this country. I solicit from your Lordships the favourable reception of this petition, and having said thus much, I shall not take any further part in the ensuing debate. Indeed it is necessary for me to do so; my opinions are well known, and I am quite satisfied it is not in my power to convert persons, upon whom forcible reasoning and powerful eloquence have made no impression. Over and over again, in the course of the last twenty years, I have stated my conviction of the necessity of passing this measure, and every year during the period since this vital question was agitated—my impressions have strengthened that it ought to be carried. The present laws are no security to the State—they are no defence to the Church, while, on the other hand, they are a source of national weakness, national division, and national ruin. (Hear, hear.) This petition, as I have before stated to your Lordships, is signed by the Duke of Norfolk, the Catholic Peers and Prelates—by the Catholic Gentry, and thousands of Catholic individuals, who pray for complete relief, and in that prayer, God be thanked! I fully concur. I am not instructed to say that the Petitioners ask for any other measure—their case is different from that of the Catholics of Ireland, inasmuch as they are subject to disabilities which do not exist in the sister Kingdom. The English Catholics should, at least, be placed on an equal footing with those of Ireland, and I sincerely trust that the measure which is now waiting for a second reading, may be the means of destroying some of the anomalies in our laws; and that, as a measure of justice and sound policy, it may be also the means of restoring peace to Ireland—security to England—and strength and happiness to the nation. (Cries of Hear, hear!)

The Petition was then laid on the table.

On the Order of the Day for the second reading of the Catholic Relief Bill being moved,

Lord Donoughmore rose to address the House, but he was so inaudible during his very few observations, that we could not, with any precision, catch their tendency. As far as we heard the Noble Lord, we understood him to contend, that the Catholics should not be subjected to disabilities in consequence of their religious opinions, particularly as those opinions were not hostile to the safety of the State, or the maintenance of a free Government. Their Lordships talked of their liberty, and freedom, and independence, and so forth, while they were, at the same time, treating six millions of Catholics like slaves. This question had been so much discussed—so much had been said upon it, that he felt it unnecessary at present to trespass upon the attention of their Lordships, and he would, therefore, reserve any thing he had to say, until some other period of the debate.

Lord Colchester addressed their Lordships, but in so low a tone of voice as to be for some minutes totally inaudible; and through the greater part of his speech, we could scarcely hear a whole sentence distinctly; but as far as we could hear, we understood the Noble Lord, as follows:—In the course of observations, which had been made that evening by several Noble Lords who had presented petitions in favour of the Bill upon their Lordships' table, it had been stated, that the Catholics now came before their Lordships under more favourable circumstances than at any other period; and under such circumstances as made it almost impossible for them to refuse their assent to the second reading of this Bill. Those circumstances, upon which so much confidence had been placed, were the suppression of the Catholic Association, and the consequent tranquillity of Ireland. The suppression of that Association he approved of, because he thought it a benefit conferred on the people of Ireland; but he must say, that it did not furnish sufficient ground for the second reading of the Bill. Another ground was, that this Bill was prepared under the directions of those, who from their experience best knew what was most likely to secure the permanent tranquillity of that country; and the only other topic urged was the Parliamentary inquiry which had been instituted before Committees of both Houses of Parliament. So far as that enquiry had gone he must say, that its results, although in some respects they might be productive of benefit to the Catholics of the Empire, did not remove the fundamental objection to their admission to political power---a privilege, to the granting of which, the floods of petitions upon their Lordships' table proved the opinions of the nation were adverse; (Hear.) During the last 25 years the Catholics enjoyed every thing short of political power, and during that period he had conscientiously opposed their claims to such power, and he had never since learned any thing which could have the effect of dissuading him from still resisting their admission to such power. To demonstrate the necessity of refusing further concessions to the Catholics, it was only necessary to consider their present situation, the nature of their demands, the dangers which were likely to result from concession, and, above all, the fact that further concession to the Roman Catholics would ultimately tend to the destruction of the Protestant Church. At present, the Roman Catholics enjoyed, by law, the fullest protection in the exercise of their religion. It might be said, and perhaps truly said, that further protection in that respect was necessary. If that were so, he certainly should have no reluctance to extend that protection, and he was satisfied that the past conduct of the legislature was a sufficient guarantee that they would feel no reluctance upon that point. With respect to property, the enjoyment of property by a Catholic was as complete, in his opinion, as the enjoyment of property by any other subject of the realm, notwithstanding all that their Lordships continually heard about penal laws, which were repealed many years ago; but at the same time, if it could be shewn, that the enjoyment of property by a Catholic was not secure to the fullest extent, he, for one, would have no objection to adopt any course for effecting that object. With respect to civil power, all the situations in the revenue were open to the Catholics. As to the bar, that was opened to them by means of a patent of precedency, and the army and navy had long since been opened to them (Hear, hear, from the Opposition.) Beyond this he asked their Lordships not to go. What did the Catholic ask? Nothing short of having the broad and direct road to political power open to them—they asked for admission to the Privy Council, or in other words, they asked for admission to all political domestic power—to all Governorships of our foreign possessions—in short, they demanded immediate, full and unconditional admission, throwing aside all those securities which at former periods accompanied their demand. The effect of acceding to their demands would be the gradual destruction of the Church property—the gradual re-establishment of the Catholic Religion in Ireland, and the gradual dissolution of that connection between Church and State, which formed an essential part of the British Constitution. He should leave it to the Right Reverend and Learned Prelates to detail to their Lordships the hostility of the Roman Catholic Ecclesiastics of former times to the Protestant Church, and he should content himself with drawing their Lordships' attention to the more recent sentiments of a Learned Prelate of the Roman Catholic Church—of a man whose character and influence stood high among the members of that Church, he meant Dr. Doyle. In a publication of last year, addressed by that Gentleman to the People of Ireland, and adopted by the Roman Catholic Association of Ireland, he (Dr. D.) denied the justice of the laws by which the Protestant Church of Ireland held its property; and in another publication, which appeared on the 13th of May last, and which was also adopted by the Irish Catholic Association, that gentleman stated, "The Members of the Established Church are, and ever will be, detested by those who differ from them in religion." In the oath taken by the Roman Catholic Bishops at their consecration, he saw much of hostility to the Established Church in Ireland, and he also saw in the declaration, "*Concilia Domine Papæ ne nini derulgam*," which was in the oath taken by the Bishops at their consecration, so much danger, as to render the passing of this measure, coupled with such a declaration, impossible. That declaration the English Catholics were satisfied to abandon, but to this the Catholics of Ireland would not agree; and so far did Dr. Doyle go, that he declared, in case of rebellion, not a Catholic Prelate in Ireland would be justified in fulminating excommunication against the rebels. This very statement was a strong proof of the intolerance of the Roman Catholics: but if a higher authority to prove their intolerant spirit were necessary, he would appeal to the writings of a Roman Catholic Bishop, to the writings of Bosuet, Roman Catholic Bishop of Manx, who congratulated the Chancellor and King of France upon the revocation of the Edict of Nantz, for the extermination of heretics. This intolerant spirit of the Roman Catholic religion was unchanged and unchangeable. (Hear

…s depending …and which pro… do some good; but …sure, the pensioning of …, he (Lord C.) could …thing else than the establish… …wed Roman Catholic Church, …the first opportunity to step in …possession of the Church property in …. (Hear, hear.) It was true that it …proposed to have a board for the domes… …nomination of Bishops, but the members …of that board denied the right of his Majesty, and allowed the right of the Pope to interfere. They denied to the King of this country a right which was not denied to any Catholic Monarch in Europe—they denied to the King of England that power in Ireland which the Catholic of Hanover allowed his Majesty to exercise in Hanover. (Hear, hear.) The Catholics of Ireland denied the right of his Majesty to regulate the intercourse between this country and the See of Rome—they denied his right to interfere with the bulls and rescripts of the See of Rome, which might go to Ireland. If they had conceded every thing else, and reserved to themselves the right of an uncontroled communication with the See of Rome, he should feel himself called upon to reject this measure. (Hear, hear.) But the mischief did not rest here. An address to the Catholics of Ireland and of England, was widely circulated throughout the empire, and in that address the Catholics' attention was directed to the benefices endowed by the piety of their ancestors, and wrested from their posterity, by force of foreign arms. He now begged to call their Lordships' attention to another fact which he considered pregnant with danger. He meant the establishment of Jesuits in this country (Hear, hear.) The Jesuits were an order of men whose political principles were considered so dangerous as to render their banishment from Catholic countries an act of sound policy and precaution; but in this country, bodies of that persuasion were allowed to establish themselves, to keep large possessions without law, and in his (Lord C.'s) opinion against law. (Hear, hear.) With respect to those persons, he would say to their Lordships, "Banish them all from the country, with the exception of the sick and helpless." (Hear, hear.) Their lordships were told to look at foreign countries and see the result of toleration in those countries, but he would beg leave to remind their Lordships, that the situation of England could not be compared with those countries. In England the actions of a man could not be punished in the summary manner in which they were punished on the Continent. In England let a man's acts be ever so pregnant with danger, his punishment must be comparatively slow, and effected by due course of law; but in countries where the sovereigns were despotic, one single act would crush any danger which might by possibility arise, and the existence of this power by the sovereign had in those cases the effect of paralyzing the efforts of disloyal persons. If this measure were to pass, the possible danger to the constitution of this House was alarming. One night's Gazette might, as it did before, create a fearful preponderance of Roman Catholics in that House, and the only security would then be in the attachment of the constituents of the House of Commons to the Established Church. With respect to securities he would say, that the best security which their Lordships could have was the exclusion of Roman Catholics from any participation of political power. (Hear, hear.) Admitting that all which he had urged did not show the necessity of the rejection of this measure, he should contend, that its success was barred by the Coronation Oath. He thought the terms, "Emancipation of Ireland," when applied to this measure, misapplied. He considered the real and effectual emancipation to consist in the dispersion of the ignorance—in the removal of the extreme poverty, and evil habits of the peasantry, by the introduction of commerce and employment. He contended, that to the existence of the ignorance, the poverty, and the want of employment of the peasantry, and not to religious differences, was to be traced the origin of the disturbances which periodically distracted Ireland; but when he said this he was ready to admit that an active and designing leader might, when the disturbance once existed, inflame it by calling the attention of the peasantry to those religious differences. (Hear, hear.) In the North of Ireland, where the population had employment, tranquillity was seldom disturbed, although religious differences existed to as great an extent there as in some parts where disturbances were familiar. Their Lordships were deceived if they believed that the spirit of intolerance in Ireland were extinct. It was asleep, but it was not yet dead. (Hear, hear.) He implored their Lordships not to resign their high station for the attainment of contingent advantages, counterbalanced by the discontent of a large body of Protestants in England and in Scotland. (Hear, hear.) Having honestly stated his sentiments to their Lordships, he should conclude by moving as an amendment that the word "now" be left out, and instead of it the words, "this day six months," be inserted.

The Marquis of ANGLESEA felt that this question was surrounded with difficulties; and he approached it with a more anxious desire to do all that he could to act kindly and liberally towards the Catholics, without breaking down those important barriers raised about the Established Church by the wisdom of our ancestors. He had, therefore, looked at the concessions which had been from time to time made to the Catholics, in the anxious hope that the result of his enquiries would be, that every concession which was made to them was met on their part by a corresponding spirit of conciliation, by a kindly feeling and good fellowship towards their Protestant fellow subjects; but he was sorry to say, that the result of his inquiries produced disappointment, and that every step towards conciliation produced great additional irritation on the part of the Catholics; and, judging from this fact, his opinion was, that the object of the Roman Catholics was not Emancipation but Ascendancy.—(Hear, hear.)—Their Lordships were told that the demand of six millions of men could not be resisted. The necessity of resisting such demands no man deplored more than he did; but if, unfortunately, the necessity should arise, and that the battle must be fought, he would say to their Lordships, they ought to fight it if possible in the best position, and he must say that he could see no position better than that in which their Lordships now stood. (Hear, hear!) He was inclined to be friendly towards the Roman Catholics, and he would willingly place them upon an equality with Protestants, but he would not do so when he knew he must do it at the expense of Protestants; and as his firm conviction was, that the political power which the Bill now before their Lordships would confer upon the Catholics must be conferred at the expense of Protestants, he must reluctantly vote against the second reading of this Bill. (Hear, hear.) With respect to the two measures which it was proposed should accompany this measure, he would say, that the Bill for regulating the elective franchise should have his firm support, because he thought it would be productive of great benefit to the Irish Catholics; and, with respect to a provision for the Roman Catholic Clergy, he should be more favourable to it if a Protestant King were allowed to interfere in the appointment of Catholic Bishops, paid by a Protestant State. He could see no reason why the King of this country should not have the same controul over the paid Clergy of the State, as Kings in other countries had over the paid Clergy of their States. He saw no reason why the Catholics of Ireland should, under such circumstances, keep themselves aloof, and not give up foreign interference. The sacrifices should not be all on one side. Concession should be mutual, and unless it were so he should oppose the Bill for providing for the Catholic Priesthood. Unaccustomed as he was to addressing a public assemblage, he could not be expected to state his sentiments as concisely as Noble Lords who had more frequent practice in addressing their Lordships, and he felt, therefore, obliged for the patience with which they had listened to the observations which he had felt himself called upon to make. He should be most happy to support the measure now before their Lordships, if he thought he could do so without endangering the impregnable security of Protestant ascendancy.

The Marquis of CAMDEN spoke in so low a tone of voice as to be scarcely audible below the Bar. His Lordship said, that to defend himself from the charge of inconsistency in voting as he intended upon this occasion, he would state, as well as he was able, various events which acted upon his mind since the year 1795. Since that period, many prospects of assistance were held out to the Catholics, to which they looked forward with a confidence which was ever met with disappointment. He was well acquainted with the general loyalty of the people, and under this impression, he was the first to recommend the establishment of the College at Maynooth. This he thought to be a measure of policy; he thought, in consequence of the clamor then existing, that something should be done. There was at that period a sincere wish upon the part of the Government of England as well as Ireland, to attend to the claims of the Catholics. When he went as Lord Lieutenant to that country, he showed this feeling in every way short of granting them actual power. At that time he was in corre pondence with the Minister, Mr. Pitt, and in one letter addressed to him, he (the Noble Marquis) expressed himself upon the state of Ireland, in a manner which he trusted would show the consistency of his feelings and conduct. Here the Noble Marquis read an extract of a letter from him to Mr. Pitt, dated June 1, 1793, stating the trouble and anxiety given to England by that part of the Empire. It commented upon the political feelings of the Dissenters of the North, and upon the discontents of the Catholics, and disapproved of that precise period for making concessions. Troublesome times followed, in which he was aware that the Catholics did not get credit for loyalty; but he could assure their Lordships, that at a most formidable moment it was impossible for any men to exhibit greater loyalty. He alluded to the threatened invasion by France, in 1797; and here he would read a statement of his opinions, as made at the time to the Minister. In a letter written by him, dated January 1, he informs Mr. Pitt, that during the march of the army, in severe weather, every possible attention was paid to the soldiery in the towns and villages; the provisions purchased by the Commisariat were unconsumed, and the poor shared their potatoes and food with the military. The roads were repaired, and from being impassable were rendered good. This was the general conduct of the peasantry throughout the south-west of Ireland; and it was scarcely necessary to add, that all their hopes of assistance ended in disappointment. He was not the exclusive supporter of this measure under the present circumstances. He was supported in his opinion by many Noble Friends and connections on both sides of the House. He was as sincere a friend to the Church Establishment as any Reverend Prelate could be, and if he thought it endangered by the measure, he would be the first to oppose it. He was convinced that it was the intention at the time of the union to complete the freedom of the Catholics and place them upon an equality with the Protestants; but he would say, unfortunately circumstances intervened which rendered the measure impossible, and it was this state of things that led to the resignation of Mr. Pitt. In 1801 stronger expectations were held out to the Catholics, which were again disappointed. The ebullitions which took place in consequence, which he did not defend, and the occurrence of which he lamented, ought not to be a matter of surprise. Circumstanced as the Catholics were their Lordships should feel for them. The Catholic Association was now put down by the power of Parliament. It was no longer a source of danger. The Catholics disclaim in their oaths the temporal power of the Pope. Influenced by these reasons, and by a love and affection for a country in which he had passed the happiest period of his life, he would support the measure before their Lordships. He was most anxious for the tranquillity of Ireland, which could never be effected without this measure succeeded. The present time was also, he thought, peculiarly favourable. Acting to the best of his judgment, and after the most serious consideration, he conceived it to be his duty to come forward in this manner and give the Bill his support.

The Earl of DARNLEY felt peculiar satisfaction in having given way to his two Noble Friends who last addressed them. In most of the positions, though not in all those laid down by one of his Noble Friends, he sincerely concurred; and although he had the misfortune to differ widely from certain conclusions and declarations of sentiment made by the Noble and Gallant Marquis, it was impossible that these sentiments could be expressed with more propriety. It was to him a source of regret that the Gallant Marquis should, in the discharge of his civil duties, view a question of this nature in the light he had. He had talked of taking up a position. He should take care lest this position may be at once flanked and covered from all sides in such a way that, with all his military talent, he could not extricate himself. He thought the Noble Individual to whom he alluded was the last to be tempted by supposed dangers. His Noble Friend had changed his opinion in consequence of the language used by the Association supposed to be expressive of the feelings of the Catholics. He regretted the Gallant Marquis did not support this great question, supported as it was by every principle of justice and humanity, and against which, during the course of a long Parliamentary life, he had never heard the shadow of an argument. With reference to the speech of the Noble and Learned Baron (Colchester), he expected to hear from him precisely such a one as he had delivered; but he confessed he was rather surprised at the line of argument which he had adopted. He could not see the difficulty in which the House was placed upon the present occasion. They were called upon at the commencement of the Session to put down the Association by means which were not consistent with the spirit of the Constitution. He wished the circumstances which led to its existence were also terminated. He would be better satisfied if the Government had acted with magnanimity and suppressed the Association by its own power. He would now appeal to the forbearance, good sense, and propriety of the country, and ask if, since that period, the Catholics had used any irritating language which could justify the refusal of their present claims with the same determination and in the same tone as they were refused at a former period. In the year 1792, when the Government and the country was in a state of apparent tranquillity, the Catholics sought for their rights; they were told it was vain to expect them, that the Protestants of Ireland had determined not to concede them, and yet in six months after, the measure was not only granted, but it came recommended in a speech from the Throne. He coincided most sincerely in the opinion of the Noble Marquis (Camden) that this was the time for concession. In should be made, if ever, in a season of peace, of prosperity, and national strength; it would then be considered as a boon and favor. If the grant be deferred to a period of calamity when it may possibly be extorted by moral means it will not be considered as a favor at all. He was the first person who had the honour of calling upon their Lordships last Sessions to appoint a Committee, for the purpose of enquiring into the state of Ireland. He trusted the best results would arise from that enquiry: many gentlemen, who possessed the best means of information, the most extensive local knowledge, and who had directed their attention to that subject, were examined; but Noble Lords had drawn very different conclusions from many of the answers given by the most intelligent witnesses. Their Lordships, however, had now before them the result of an examination taken upon oath before a Committee of that House. Hitherto they were, in a great measure, ignorant of the state of Ireland, but it could not be said, that such was the case at present. They had the most ample information before them in the reports presented to the House. A Noble Lord (Colchester we believe) observed, in the course of his speech, that the answers returned by one of the witnesses, Dr. Doyle, were so much at variance with what appeared in some of the publications of that gentleman, that they could be looked upon in no other light than mere pretence as an inducement held out to Parliament to emancipate the Roman Catholics. He (Lord D.) could scarcely believe his ears when he heard such an assertion. He would now venture boldly to affirm, in the hearing of their Lordships, and he challenged the Noble Lord to prove the contrary, that there was no contradiction between the answers of Dr. Doyle and the publications attributed to that gentleman. Even if there appeared any thing which, by forced construction, might seem at variance with his statements before the Committee, it would be surely too severe to charge him with contradiction for what he might have written in the heat of argument, and under the influence, perhaps, of feelings somewhat irritated by opposition. It was not fair to confound what might be uttered in the heat of polemical disputation with deliberate testimony given upon oath. There was no reason to suppose that a gentleman of his profession, of his education and talents, could be capable for any purpose, however important, of deliberately asserting what he did not conscientiously believe to be true. Had he the good fortune to have been educated in the pure principles of the Protestant faith, without disparagement to the Right Rev. Prelates opposite, it might be said that such a character would grace the bench on which they sat. But without dwelling further on this part of the evidence, he would read one passage from the testimony of a gentleman of character completely unimpeached of the highest integrity—a gentleman in whom the present Lord Lieutenant of Ireland shewed the great confidence he reposed by appointing him to a situation of considerable trust. The person to whom he alluded was Mr. Blake. That gentleman was asked how far the projected alteration of the franchise would tend to strengthen the Protestant Establishment in Ireland, and he answered, "I am upon my oath, and I add, upon my honour, that I think it would strengthen the Protestant interest. If I thought it would have the effect of disturbing the Protestant settlement, there is no person who would disapprove of it more, as I consider the Protestant religion the link of connexion between England and Ireland." Whatever might have been declared by the Council of Lateran, or other Councils, when he heard a gentleman after this, of unimpeached veracity and high character, declare upon his oath, that it was not the wish of the Catholics to subvert the Protestant religion, he must give a direct denial to the opposite assertion. But, said the Noble Lord, (Colchester) if you grant the Catholics political power, they will certainly misuse it, and, as much as they can, convert it into an instrument for the overthrow of the Protestant Church—Suppose, for argument sake, that the Duke of Norfolk, the Earl of Shrewsbury, and one or two other Catholic Noblemen were to come into that House, even with dispositions hostile to the establishment, what could they do when placed in array against the formidable phalanx on the bench opposite, combined with the heavy armed troops on the same side. A few Catholic Peers in that House would not surely be sufficient to accomplish alone so great an object. It appeared to him, as ridiculous to say that the wigs worn by the Right Reverend Bishops, or by the Noble and Learned Lord (Eldon) were necessary to the preservation of the Church, as to assert that it could not be maintained without the exclusion of Catholics from that House. But, said the Noble Lord (Colchester) if there happened an inundation of Catholic Peers into the House of Lords, the consequence might be a conversion of the majority to the Catholic religion. The apprehension appeared to him quite visionary. Even admitting that one or two Roman Catholics might, upon some future occasion, raise themselves by their great talents, by their capacity for public business, to the first places of the State, how was it possible that even the Roman Catholics could become a majority. The Noble Lord (Colchester) did not condescend to shew how this conversion was to take place, by what means, through the agency of what influence it was to be effected. With respect to the other House of Parliament, the probability was equally distant of the Catholics ever becoming a majority there. The majority would always go with property. Whatever slight effect might at first be produced in the event of emancipation, he felt persuaded, from what he knew of Ireland, that the circumstance of religion would have no effect upon elections there, that they would always be influenced by property, so far as completely to neutralise every other consideration. If he apprehended any such consequences, however favorable to the measure, upon principle he should be the first to oppose it. But the idea of their ever becoming a majority church in Parliament, and thus being able to subvert the Protestant, was so ridiculous, that it would be useless to waste argument upon it. The Protestant Establishment would be sufficiently protected by a Protestant King, a Protestant Lord Chancellor, and a Protestant majority in both Houses of Parliament. The Noble Lord (Colchester) alluded to the coronation oath as a bar to any further concession. How it could enter into the Noble Lord's head, the head of any other person, that the King, his oath, was precluded from granting

political power to his subjects, he was utterly at a loss to conceive. The substance of the oath bound him only to uphold the Protestant Church, and the rights and privileges of the Bishops. How the admission of Roman Catholics into both Houses of Parliament could interfere with those objects he could not imagine. Being, as they necessarily must be, a very small minority, by what contrivance were they to subvert the Protestant Church, or to deprive its Bishops of the rights and priveleges they enjoyed? If any measures having such a tendency should be proposed in Parliament, the Protestant majority would have it in their power immediately to prevent them from proceeding further. Their Lordships had heard much of the number of petitions presented against the Bill, and it was said that a majority of the population was averse to the measure. Let them see how far these petitions represented the feelings of the people. So far as they had hitherto gone, it might be said that they were confined almost exclusively to England and Wales: there were very few from Ireland. They had heard that no interference had been used in getting them up. It might be that no direct influence had been employed, but their Lordships should recollect that this was a religious country, that the people therefore were naturally disposed to follow in the steps of the Clergy, not only in religious but in political matters, and that many of the petitions presented were got up at the suggestion of the Clergy. But where was the County Meetings, at which the sense of the people was declared hostile to the Catholic Claims, or what instance was there of a meeting in any large town at which the opposition to it was not counterbalanced by considerable difference of opinion. It might be true that the signatures were numerous; but there was no great difficulty in procuring numerous signatures to almost any petition, whatever might be its prayer. Even if a petition were got up praying that the Noble and Learned Lord (Eldon) should be removed from his situation, he had no doubt it might obtain numerous signatures, though he was equally certain on the other hand that the great majority of the people would be against it.-- He felt no hesitation in saying that the Petitions presented against this Bill did not speak the sense of the majority of the people. A Petition had been presented that day, numerously signed, from the county of Fermanagh, praying that no further concession might be made to the Roman Catholics; but whatever feeling might prevail in that county, he was certain that a very different spirit was spreading rapidly throughout the country at large. The Protestants began to feel that this was not the cause of the Catholics alone, but that their own interest and welfare were deeply involved in it. Was there, he would ask, a single Protestant in Ireland who could put his hand to his heart and say that things could remain as they were. That was not the opinion of some of those enlightened Protestants who were examined before the Committee. (Here the Noble Lord mentioned one or two names which we could not hear.) Something must ere long be done to bring this great question to a final decision. There were only two courses. The first was to continue the exclusion of their fellow-subjects from their civil rights, and thereby to keep alive the seeds of discord and disaffection; the second was, to pass the Bill. A course recommended equally by reason, sound policy, and justice—a course by which the power and strength of the empire would be secured, because it would gain the affections of the people of Ireland, that people whom they knew to possess such warm hearts. The Bill, he was convinced, if passed into a law, would be productive of peace, prosperity, and strength. The only effect of the present system, if persevered in would be to create a mass of discontent which would go on accumulating until perhaps the existence of the Empire was shaken to its foundations. Remove the cause, and they would confer inestimable blessings both on the present generation and on posterity. (Hear.) By continuing the present disability, they were maintaining a certain and never-failing source of irritation; keeping a constant blister on the already too irritated minds of their Catholic fellow-subjects; they were pursuing a system of which, sooner or later, they must repent, when repentance, unfortunately, would be of no avail. By the aid of 24,000 troops, they might keep down the people of Ireland for a time; but a conjuncture of circumstances might arise, when [illegible] would be of little avail. Looking at the [illegible] course of events, it could not be expected [illegible] was to continue for very many years [illegible] now, while the opportunity [illegible] for a time of difficulty and danger, [illegible] they would want the warm hearts and ardent feelings of the people of Ireland to aid them in the struggle. Whatever discontent might exist at present, their Lordships would find that it would be trebled, if they refused to concur in the present measure. They had now a glorious opportunity. If they did not seize it, it might never occur again. This was the second time a Bill for the Relief of the Roman Catholics had come into that house, recommended by the Commons of England. Since the last time it was before them, circumstances had occurred peculiarly favourable to the measure; and if they now refused their assent, circumstances might ere long occur to make them repent it. (Hear.)

The Earl of LONGFORD said, that in opposing the Bill he felt himself placed under painful circumstances. He resided in a county the majority of the population of which were Roman Catholic, with whom he lived on the best terms. Many of them he regarded individually, and collectively he did not feel the slightest ill-will towards them. This being the case, he naturally felt some inconvenience from being placed in a situation which called upon him to express sentiments hostile to their claims. But having long considered the question in all its bearings, it was for many years back his conviction, that no good could arise from further concession, and that it might be productive of many evils. This being the case, he felt it a duty he owed to himself and the country, to stand up and declare his opinions. (Hear.) His objections to the measure were now stronger than ever they were before, and he believed they would be permanent. He was actuated by no spirit of hostility to the Catholics, but he could not see why they, above all others, who dissented frrom the Protestant Church, were to be admitted to civil and political power. His objections were not founded on their religious tenets, or their speculative opinions. Protestants did not presume to dictate to them those subjects, and he would not allow them to dictate to Protestants. (Hear.) His objections were to the political consequences inseparable from their religion, and these consequences were deduceable from the power exercised by the Priests. That power was not confined to spiritual but extended to temporal matters. However distinct the two might be in reality, still the moral and religious influence of the Roman Catholic Clergy was of such a nature, that it came into contact with all the temporal concerns of life. In consequence of this influence, the Priesthood were able to wield the people at their pleasure. Now, there existed in that church a complete system of organization, of subjection, extending from the lowest of the Clergy by gradation to the highest. The highest class objected to any direct control on the part of the Crown. Now he would ask, would they grant to them what they had refused to the Clergy of the Established Church?—He knew there were many high minded Catholics who were not controuled by this influence, but they must legislate for the many and not the few. They ought to consider the peculiar relation in which they stood to the Catholics. They considered them as usurpers—as persons who deprived them of their just rights, and their Church of its property. Could they then look upon them in any other light than as their greatest enemies?—The question would be supported by those who were connected with the Catholics, by alliances, and by friendship, which might be looked upon as a set off against the prejudices of the opponents of the measure. Much had been said about the eradication of prejudices, but that would be a dangerous experiment. Their Lordships had also heard a great deal about the just rights of the Roman Catholics. He denied that their just rights were withheld from them. It would be otherwise, if the interests of the many had been sacrificed to the benefits of the few. Another argument, which had been urged in its favor, was the necessity of it for the quieting of Ireland; now, if it were a fact, that any threats had been used by the Leaders of the Roman Catholics, on that very ground, he would oppose the Bill—(Hear, hear)—but he did not believe that they had used threats; he did not speak under that impression. The necessity for it, he was convinced, did not exist. It was not called for by our national wants. Their Lordships should bear in mind when those restrictions had been imposed, and how long they had existed, and inquire whether this country had advanced in power or not during that period. The country had been going on under that Code, and flourishing for more than a century and a half, until it had arrived to a pitch of unprecedented prosperity. Such a state of things did not arise from the effort of any single talent, but its rise and improvement were gradual. To a true lover of his country, who would be gratified by the progress of its improvement, and who would follow every line of the national advancement, the question would naturally arise, whether such a state of things could have been produced by bad institutions. If he were satisfied that the institutions were good, he ought not to consent to any change in them, unless proofs were brought to show that such change were beneficial to the country. Until that could be shewn, he would not resist any innovation. He (Lord Longford) could not anticipate any circumstances that could arise that would render it advisable to admit the Roman Catholics into any one of the three estates of the Legislature. When he heard the recommendations of Noble Peers to make an innovation in the Constitution, he was reminded of what he once saw upon a tomb-stone, 'I was well; I would be better—and here I am' (Laughter.) Guiding himself by the various exertions that had been made by this country, he could say, that there was no principle which ought to be more attended to than the preservation of the union in Church and State. They had gone on strengthening each other; but the measure proposed was calculated to produce a schism in them. He believed that those who recommended the measure were sincere in their opinions of its necessity; and without attributing any want of truth to them, he must say, that he could not contemplate it in the same light that they did. Another argument in support of the Bill was, that it had come to them supported by the other House of Parliament. In many cases, such a recommendation would have its due weight with their Lordships; and when they were convinced that the measure was a beneficial one, would facilitate its progress; but when the policy of the measure was dubious, it ought to have no influence. But how had it come up from the lower House? By a mere trifling majority—not a twentieth part of its number, to which their Lordships were asked to surrender their judgments. Let their Lordships look to the state of the country. Would they be justified in passing a measure avowedly against the sense of the country. It had been said that the present period was auspicious for the forwarding the Bill. He thought it peculiarly inauspicious, as it was a subject that engrossed the attention of all people, from the highest to the lowest, and excited the deepest interest—and in whichever way the question was to be settled, would leave great dissatisfaction in the minds of the public. The period was not remote when, by the regular and ordinary process of the Constitution, the opinions of the people would be fairly and openly expressed—the House would then be in a better situation to appreciate the opinions of the community. When that time arrived, their Lordships would see that the good sense of the country was not to be trepanned by the eloquence of those who were favourable to the measure. He was convinced that the only way of preserving the Protestant security was by Protestant ascendancy. His conviction was, that the Protestant ascendancy was only to be secured by opposition to the present Bill—for which measure, he contended, that the right did not exist. Justice did not exact it—necessity did not require it—and expediency did not recommend it.—(Cheers.)

The Bishop of LLANDAFF stated (as we understood) that if the question had been simply and merely one of expediency he would unhesitatingly vote for it. If it were even contended that it was a question of right, and he found that right interfering with the security of the Protestant Church Establishment, he must oppose it. He denied that the Catholics were excluded on the grounds of their faith—they were excluded for the temporal obedience which they paid to the Pope—they were excluded, because they were what they did not wish to be called—because they were Papists. It was an indisputable tenet of the Church of Rome, that the Pope possessed a temporal as well as a spiritual authority. Would the Roman Catholics come forward and say that the Pope should not enjoy that power? The Right Reverend Prelate proceeded to state his reasons at some length against the Bill; but we regret to say that from the low tone in which he spoke, as well as from his addressing himself to that part of the House where the woolsack is placed, it was impossible to hear him; more especially as he was surrounded by a number of Noble Lords who stood up round the fire-place, and interposed between us and the Reverend Prelate.

The Bishop of NORWICH rose, to reply to the arguments and observations of his Right. Rev. Friend. He could not help stating his conviction that for centuries past there had been a series of cruel and unprovoked injuries heaped on five millions, at least, of his Majesty's loyal Catholic subjects. He would, in answer to all which had fallen from the Noble Lords who had previously spoken in opposition to the claims of the Catholics, ask, where was there a county in Ireland or England which had collectively petitioned against the Bill? He regretted to say that the Catholic doctrine in many instances was, he apprehended, not sufficiently understood. If it were, he was convinced that much of the guilt or folly of those persecutions which had disgraced our Church would never have prevailed. In confirmation of this opinion he would confidently appeal to the text of the Sacred Volume, on which both creeds were founded: and appeal to the history of all other countries to shew where there had been similarly severe permanent legislative regulations adopted, as respected the difference in religious tenets. There had been no attempt made in any country to treat those who were not of the religion of the State, in the same degraded manner as in the instance of the Catholics of these countries. In support of this statement he should only appeal to the published history of the Penal Laws, by an Honourable Member of the other House, Sir Henry Parnell. It was affirmed that they had forgot that excellent principle, "Do unto others as you would they should do unto you," or that still more Evangelical one, "Love one another." If he should forget these doctrines he should at once say, let the Bill fall to the ground. If they did not preserve the inner temple and its attributes according to the true Christian dispensation, it would be better that the outward fabric of our religion were consigned at once to decay. He felt he owed the honour of a seat in that House to his elevated station in the Church of England,—(hear) but if it could only be procured or maintained by the oppression of five millions of his Majesty's Catholic and faithful subjects in Ireland, then he must say, that he did not wish to hold it by so harsh a tenure. Those subjects of objection insisted upon to-night were, he was afraid, too old by half a century to have any influence on the House. Considering the ever-shifting change of principles within those walls, and looking at what had passed before his own eyes within a few years, he must confess he felt that the present Bill offered a safe remedy for the existing evils of the present political system of exclusion. He could not, from the situation he held, be supposed to be indifferent to the decision of the House on this subject; and whilst he expressed himself thus, as referred to himself, he conceived it his duty to add, that the question was one of such vital importance to this country at large, that the decision of this night, if in the negative, might involve them in consequences which neither the wisdom nor power of that House or the Government of the country might at no very distant hour be able, with all its influence, to controul.

Lord CARBERRY strongly insisted on the impropriety of the Legislature permitting the Roman Catholics of Ireland to increase their present power. They had had 300 years' experience of the difference of the tenets and principles of the Roman Catholic and Protestant Churches; and if this were not enough to induce them to vote against the second reading of this Bill, he thought it would be enough to refer them to the evidence of Dr. Doyle himself, which shewed that the Irish Roman Catholic Bishops, as well as the laity, would not even approve of the concessions which were made by the present Bill in their favour. For his own part, he wished, under existing circumstances, to see a strict enquiry instituted into the general state of Ireland.—(We regret that most of the Noble Lord's sentences were rendered inaudible by the position in which he addressed the House.)

The Bishop of CHESTER commenced by entreating the indulgence of the House while he should deliver his sentiments on a question of such unspeakable importance as that upon their Lordships' table. He could not conceal a most sincere regret, that in his view of that great question he was obliged to differ from the opinions of many whose virtues he deeply respected, whose friendship he dearly valued, and for whose political experience he felt the sincerest deference: but there were certain solemn duties which men were bound firmly to perform, even though the performance of them should have the effect of dissolving the dearest ties of private feeling; and even should his conscientious discharge of those duties cost him such a valuable price as the friendship of those esteemed individuals, he should not shrink from paying that price though he should pay it with a pang. But he had the satisfaction of feeling that these opinions were founded on the clearest conviction, and that conviction on considerable research and dispassionate reflection. He should confess, also, that his present opinions were contrary to some which he had formerly entertained on the present question. Bred up in those principles of constitutional freedom which ever formed a part of the education of an English gentleman, he was, at one time, inclined to think that Roman Catholics ought to be admitted to a full participation of constitutional privileges: but when he became acquainted with the doctrines of that religion, and perceived its incompatibility with the existence of the Protestant Church; when he became convinced of the necessity of an ecclesiastical establishment, including all its subordinate institutions and immunities; when he further recollected the monstrous enormities of the system of Popery, and the unchanged and still-existing tyranny of that ecclesiastical despotism, which, like a rabid animal, crouches but sleeps not, he could not but change the preconceived opinions of his inexperienced youth; but even though he had not changed them for those considerations, he should certainly be induced to alter them by the evidence which had been given before the Committee. (Hear.) In the discussions on the present question, it had been asserted that those Bishops who opposed concession were influenced by interested motives. (Hear.) What right, he would ask, had any man to say that the Protestant Bishops of England had acted or were capable of acting from base and mercenary motives? (Cheers.) What, he would ask, was there in their public conduct as recorded in the page of history which could justify the foul insinuation of their want of public principle? Did their Lordships so soon forget the devoted spirit of the seven Protestant Bishops, who, notwithstanding the loyal affection which they felt for the person of their Sovereign, still adhered, through imprisonment and trial, to the duty which they owed to the principles of the Protestant religion. (Cheers) Would it be said that they acted from mercenary motives? (Cheers.) No; they were inspired by a pure and virtuous ambition, and their less talented successors were animated by those same sentiments which had made their predecessors the sleepless sentinels and intrepid champions of the doctrines and privileges of their church. (Cheers.) But could not the charge of interested conduct be made with as much effect against the temporal Members of their Lordships' House in their character of proprietors of vast domains? Could not their Lordships be accused of giving their support to the Bill before the House, for reasons of private interest, connected with its consequences to their estates? Such a reproach could be supported with no little plausibility against their Lordships' character; but he did not believe it to be just, and he would scorn to make any use of it; such charges could be serviceable to no cause, but least of all to a weak one. (Hear.) Much had been urged, in the course of the debate, on the indefeasible rights of five millions of subjects, and the injustice of depriving such a number of men of those assumed rights; but if the question was to be argued on the abstract ground of right, there was no necessity for parading so many often boasted millions; if they were entitled to that indefeasible right, it mattered little to the case whether their numbers were forty or fifty millions. (Hear.) But as to the question of right, was not every subject liable to be deprived of his natural rights, when the necessities of the State required such a deprivation or suspension of them? (Hear.) But if it was unjust to make any limitation of the subject's legislative rights, it was, on the same principle, unjust to limit the enjoyment

of the elective franchise by the specification of a certain pecuniary qualification. It was as unjust in principle to shut out one class of men from electing the makers of the law as it was to shut out another class from making the laws themselves. (Hear.) The civil rights of the subjects were foreclosed in both cases, and on the same principle; and it had been justly said that the elective franchise was more valuable in itself than the right of giving a vote in the making of the laws: yet, strange to add, that very exclusion of the subject from the exercise of the elective franchise was intended to be enacted by the very advocates of the present Bill; and those champions of indefeasible rights and natural liberties of man were bringing forward elsewhere a measure grounded merely on the obnoxious principles of political expediency. (Hear.) Another anomaly belonging to this Bill was, that in the teeth of indefeasible right, it kept back some offices while it conferred others; for instance, the office of Lord Chancellor, which might be considered a proper object of Roman Catholic ambition, was withheld from them, and that by the consent of the Catholics themselves, according to a declaration made by a person of that persuasion, before their Lordships' Committee. But as to indefeasible right, he would contend, that on the principles of civil society, and on the authority of universal usage, there was no political privilege that was not subject to limitation, on the ground of expediency, whenever the interest of the state required it. So much for the question of right. It had been once said in that House that a man was no more answerable for his religious opinions than for the colour of his hair, or any other personal peculiarity. That analogy was not very close; but granting its entire correctness, he should observe, that if a man happened to labour under any constitutional defect, he was bound to bear it in the spirit of patience; so a subject suspended from a political privilege, was equally obliged to tolerate that suspension in submissive sufferance. So much for that favourite analogy. (Hear!) There were three important questions inseparable from the consideration of the Bill that lays on the table: first whether the religious doctrines of the Roman Catholics were not inconsistent with the security of the Protestant Church; 2dly, whether it was wise to violate a principle of the Constitution, for the purpose of encouraging such religious opinions? and thirdly, whether the Bill before their Lordships would be competent to the purpose of its introduction, namely, to remedy the evils of Ireland? (Hear.) As to the last of these questions, the evidence taken before their Lordships' Committee proved that the late disturbances in Ireland did not spring from any feelings relative to the Catholic Question. That unhappy country was afflicted by an older, a more deeply seated, a more dangerous, but he trusted, not an incurable disease. (Hear.) The evidence of the most distinguished witnesses shewed that Ireland's evils arose from the misery and ignorance of the peasantry, and from a melancholy state of society, which required the remedial application of the most rigid statistical measures. The absence of the proprietors of the land, the natural protectors of the peasantry, and the usurpation of their power by a set of petty tyrants, a monstrous system of extortion, which squeezed from the wretched cotter more than all his industry could glean from the soil—(Hear)—and an obstinate adherence to antiquated customs in place of a respect for the Statutes of the land—these were the sources of the miseries of Ireland—

"Hæc fons et origo malorum."

(Cheers.) And the remedies for those evils were, a revisal of the Revenue Laws—the establishment of a sound system of popular education—and, above all, the return and residence of the great land proprietors in the midst of their oppressed tenantry. (Cheers.) Those were the miseries from which Ireland required to be emancipated, and these were the measures which would raise her degraded sons from poverty, immorality, ignorance, and insubordination (Cheers.) When these great necessary remedies should have been applied, and produced the wished for effects of prosperity and peace, then, indeed, Noble Lords may talk of political concession, but not till then. (Cheers) The Irish peasantry never talked of Catholic Emancipation until the year 1823, and even then, the only idea they had of it was, as a measure which would re-establish the dominion of their ancient religion, and restore to them their forfeited estates. If this Bill passed, how would they be disappointed if they did not see these consequences of it (not that he did not think that the accomplishment of one of their objects would follow in the train of Emancipation.) What a state of discontent, then, may not the very success of that Bill produce in Ireland. What tumults may not the peasantry be hurried into by the inflammatory wiles of political agitators; (and his Lordship used that term designedly, as he understood that one of the Catholic leaders had thanked his God that he was an agitator.) But it was those agitators who had thrown the leaven into the lump, and let them see how they should escape from the consequences. Never till the existence of the Catholic Association, did the Irish peasant think so intensely on Catholic Emancipation, forget his own domestic wretchedness, in his anxiety about the civil exclusion of a few of his betters—till then they neither felt the existence of some political restrictions, nor knew of the relation of others; not till they were made acquainted with them by those persons to whom they looked up as their superiors—such was the deep machinations of the Catholic Association. Their policy was to begin with the removal of civil restrictions, like the engineer who sought to destroy the outworks before he attacked the city itself. Their ultimate object was the suppression of the Protestant religion, nothing short of that would satisfy them. They might exclaim with the Carthagenian general,

"Nihl actum est 'Inquit' nisi Pæno milite portas. Frangimus, et Lybiæ vexillar pono suburræ."

He hoped that the event of that night's discussion would not lead to facilitate their object, but he also hoped that the time would come when he should see great Parliamentary measures adopted in that House to ameliorate the condition of the lower orders of Ireland, and to take them out of the busy hands of Political agitators. (Cheers.) If the peasantry had any religious feelings at all, it went far beyond the present measure; the Bill would not answer its purpose—mere emancipation would not satisfy them. Mr. MacCarthy had stated before the Committee that the failure of it may be made a handle for political inflammation; and could their Lordships imagine that, even though the Bill passed, political agitators would not still find materials of popular disturbance in the inferiority of the Roman Catholic religion. If their Lordships should pass this Bill as a remedy for the evils of Ireland, they would be acting like the physician who prescribed to his patient a medicine for one disease while the symptoms indicated the presence of another. (Hear.) He trusted that the Catholic hierarchy would forgive him if he declared, as a Protestant Bishop, that he considered their ultimate object to be the suppression of the Protestant religion. As to the danger to which the Church property was liable, the House would remember the iniquitous Tithe Assesstment Bill passed by the Irish Parliament. So their Lordships, if this measure should pass, would see in the other House of Parliament thirty or forty Roman Catholic Members acting in a compact body against the interests of the Protestant church Establishment through fear of being cashiered by the all-influential priests. He would now pass to the obnoxious doctrines of the Roman Catholic Religion; One distinguished ecclesiastic of that pursuasion had said in his evidence before the Committee, that he would not recommend the measure of Emancipation if he did not think that it would tend to secure the Protestant Establishment. Now, his Lordship thought he should give more latitude to that declaration than the mere words demanded—a latitude such as was usually given to speakers from the other side of St. George's Channel. That reverend person might be compared, as to his evidence, to a witness who, wishing to prove much for a friend's case, unluckily in his zeal happened to prove too much. That declaration was inconsistent with the sentiments of his polemical letters.—From the evidence he had laid before their Lordships, he thought the views of the Roman Catholics could be fairly collected; but there was other and stronger testimony on which to found that judgment, namely, the evidence of those very able men who had been examined before the Committee of their Lordships—men who came armed at all points, and prepared to meet every object of that inquiry. If their Lordships wished to ascertain the feeling which pervaded the whole mass of the Catholics, they need only attend to that which took place at all their public meetings:—to listen to the topics there discussed—to hear the declamations of their favourite orators, and who described the Protestant Church as a nuisance, a burthen, an incubus on the country. He would call upon their Lordships to listen to the cheers with which those declarations were hailed by the auditors to whom they were addressed, and then they might form a just estimate of the sentiments of the Catholics of Ireland. [The Right Rev. Prelate here referred to the book of Dr. Dromgoole, which had been laid at the feet of the Pope, and by him approved; in which the following passage was to be found, applying to the Protestant Religion:—"She shall fall, and nothing but the memory of the mischief she has caused shall survive; and when the day of her distress shall be at hand, shall the Catholics be called upon by any oaths or obligations to interpose and preserve her from her merited fate?"] That quotation he repeated from a book avowed and approved of by the head of the Catholic Church. The question of the adoption of those sentiments, passed by acclamation at a numerous public meeting; those sentiments were recognised by the highest Catholic authorites, and declared to be worthy of being enclosed in cedar and gold. Further on, the book termed the Church of England, "the eldest of the Heretical sisters of the Catholic Church," and figuratively called upon the Catholics to break her in pieces—to gather up the fragments and cast them into the fire.

——— æda lucebit in illa,
Qua stantes ardent, qui fixo gutture frumant.

These were the sentiments of the Catholic Church. (Hear) With regard to the patrimony of the Church, he confessed that at one time he suspected the Catholics had an eye to it—he was at present of a different opinion, and he believed that they were now only desirous of stripping the Established Church, and no more effectual means could be resorted to for the purpose of weakening the Protestant Religion, than by depriving of their support those on whom the religious and moral instruction of the people depended. That charge against the Roman Catholic church he thought could be maintained, not only on the authority of Dr. Doyle, but by reference to passages in a remarkable petition presented to that House from certain Roman Catholics on the 1st of May, 1824, which petition prayed first, for a repeal of the Union; secondly, for the abolition of tithes; and thirdly, for the demolition of all corporations. He should next refer to the sentiments of Dr. Doyle, not the Dr. Doyle known to their Lordships through the medium of his evidence, but to a very different person, the author of the letters of J. K. L., in which that Rev. person declared, that "the Catholics, as Catholics, entertained no hostility to the Protestant Church, but as persons engaged in agriculture, they were naturally inclined to do away with those institutions, to maintain which, they were heavily taxed." A most extraordinary difference indeed! which was just the same as if an individual litigant, (Mr. Gourlay for example) were to address the Noble and Learned Lord on the Woolsack, and say—"May it please your Lordship—I entertain no objection to your Lordship, as Lord Eldon; but, as a disappointed suitor of your Court, I beg leave, as Lord Chancellor, to administer to your Lordship a knock on the head."—(Cheers, and a laugh.)—The Right Rev. Prelate was here for a few minutes inaudible to us, but we understood his Lordship to contend that he had shewn that those were the tenets inculcated by the Catholic Priests; and that they had asserted, that all the disturbances and outrages which had disgraced Ireland had been produced by the Protestant Priesthood; that Priesthood, which was the only class of Protestant Gentry to whom the Roman Catholic, when persecuted or aggrieved, looked up for protection. (Hear, hear) He hoped he did not entertain any feeling of animosity against any individual—he hoped he should be the last to speak in terms of harshness of any one, or of any class of persons, but of priests above all others; there were, however, occasions and emergencies, in which the truth must be spoken; and he would therefore ask, what credit could be given to the testimony of a man who, from the cover of his sleeve, drew forth and hurled abroad his poisoned arrows against the Protestant religion, and disseminated the revolting doctrines of Jacobinism, and then attempting to glaze down those asperities, and to evade the doctrine of the Church to which he belonged. From Dr. Doyle he (the Lord Bishop of Chester) should pass, and very naturally, to the Pope. It was needless to remind the House that the distinction sought to be drawn between the temporal and spiritual supremacy of the Pope was visionary. Ecclesiastical supremacy argued a species of temporal jurisdiction, as proved by the nomination of the Pope to all the Bishopricks in Ireland, which Bishops in their turn selected and nominated the parish Priests, and these again influenced their flocks. Was he to be told that the Pope should thus have at his command in Ireland a disciplined body of 2 or 3,000 priests? Was there no danger to be apprehended from such an army, particularly when the influence formerly exercised over the Irish Priesthood should be recollected, and especially in the case of the nomination by the Pretender to Irish Catholic Sees, as detailed in the evidence of Dr. Doyle. That instance was a sufficient illustration of what we might yet have to dread from the power of the Pope. The next question to which he should refer was, the Pope's dispensing power, which had neither been disavowed or disannulled, but remained perfect and absolute, and of which he should quote a few examples:—in 1643, Charles I. was deposed by a Bill of the then existing Pope: In 1739, Pope Benedict XIII. deposed George II. At another and a later period, Pope Pius VII. deposed Louis XVIII.—namely, by the crowning of Buonaparte. He (the Lord Bishop of Chester) acknowledged that this accumulation of argument was only empty display—(Loud and continued cheering from the Noble Lords opposite)—but empty as it might be, their Lordships would not contend, that the proceedings to which he had referred, were without influence upon the minds of the people. By the rescript of Pius VII, in the year 1809, it was proved that power continued to be vested in the Pope. Did it become the Catholics, therefore, to look for political power, when such doctrines as those were held by their Church? Dr. Doyle himself admitted that doctrine; adding, however, that the rescript was not binding: but he (the Lord Bishop of Chester) would contend, that the members of a Church, which found its faith upon the doctrines of councils such as those recognised by the Catholics, had no claim upon their Lordships. He was aware that the line of argument he had adopted might be treated as a revival of antiquated prejudices; but he had felt himself imperatively called upon to prove that the doctrines he had just referred to were still the doctrines of the Catholic Church; and he trusted that, as they had the tiger in their hands, whose nails they had pared, and whose tusks they had extracted, their Lordships would pause before they furnished him again with the means of annoyance and restored him to liberty. He would therefore, implore of their Lordships to consider whether conscientious Catholics, and none others were Catholics, men who maintained principles such as he had described, ought to be admitted to a share of the Constitution.—(Hear) He was prepared to go farther, and to prove that the most offensive doctrines were taught in Catholic schools, even in the Divinity College of Maynooth. He could not persuade himself that any man could believe that any human authority could relieve him from the obligations of an oath. Yet that very doctrine was taught in that seminary—where the catechism, compiled by the Rev. James Butler, was the only one in use. That Catechism held, that an unjust oath was not to be kept; further on, was asked, what was an unjust oath? to which the answer was, "An oath, which is injurious to God, to my neighbour, or to myself." That was not the doctrine of the Established Church: for, in another book, which he trusted all present knew, it might be found, that he who took an oath was bound to keep it even if deeply injurious to himself. (Hear, hear.) The Right Rev. Prelate repeated his hope, that he had said enough to induce their Lordships to prevent the walls of the Constitution being scaled by its known and determined enemies. Having done so much, however, he felt bound to declare, that, as far as his own intimacy with Catholics enabled him to form an opinion, he saw nothing in them which led him to believe that they entertained those objectionable doctrines of the Catholic Church, to which he had alluded; and that the few distinguished Catholics who resided in his own immediate neighbourhood were amiable and virtuous men, particularly one gentleman, who was worthy of a better fate—who had supported, for several years past, a large national school at his own expense. If the measure before their Lordships was to be carried, he hoped it would not be attended with the effects which he apprehended. Moreover, we were taught by experience not to calculate too highly upon the beneficial results to be expected from any public measure. He had great reliance upon that providence which had hitherto protected so signally the Protestant Religion; but we were to act according to the dictates of wisdom; and wisdom by no means called upon their Lordships to consent to sanction inroads upon the constitution in Church and State, or to sacrifice a single security for the sake of carrying a problematical question (Hear.) These were some of the reasons which influenced him conscientiously to vote against the Bill, and to call upon their Lordships, in the most earnest and solemn manner, not to pass the measure. (The Right Rev. Prelate sat down amidst loud cheering.)

The Earl of LIMERICK rose to support the Bill, and to defend the Catholic Clergy and Gentry of Ireland against the charges of the Right Rev. Prelate, who had just sat down. The Right Rev. Lord had also said, that the principal landlords of Ireland did not reside there. He (Lord L.) agreed it was desirable that all landlords should reside on their respective properties, although he admitted that he was an absentee himself. (Laughter.) But why had the Right Rev. Prelate omitted to state, that the Clergy were not at all resident?—(Hear.)—and surely the Right Rev. Lord would admit that the nonresidence of the proprietors of allodial estates were not calculated to produce worse effects that the non-residence of those who were charged with the moral and religious instruction of the people. The Right Rev. Prelate had charged the Catholics with disregard of the obligation of an oath—but he (the Earl of Limerick) contended that the Catholics were sincere, and worthy of the utmost credit in their declaration, and that the argument of the Right Rev. Prelate, being founded upon obsolete Papal Bulls, was not capable of defence, or application to the Catholics of the present day. By conduct such as that, every class of the Irish people would be irritated. It was, in fact, saying to the Catholics, "do what you may, we will not believe you," and to declare interminable war against the people of Ireland—There was a Right Rev. Prelate, who sat near the Rev. Lord, whose charitable and liberal language and opinions he (Lord Limerick) was sorry the Right Rev. Prelate had not imitated. (The Noble Earl proceeded to contend that the Right Rev. Lord had misstated the mode of appointment of Catholic Bishops, for instead of being nominated by the Pope, they were elected by the parish Priests, and concluded by a high eulogium on the Catholic Clergy of Ireland.)

The Bishop of CHESTER explained. He assured the Noble Earl that nothing was farther from his intention than to cast any imputations upon the landed proprietors of Ireland.

The Earl of HARROWBY moved an adjournment, amid loud cries of "Adjourn!" "No, no!" After a few moments the noise subsided, when

The Marquis of LANSDOWN rose and said that after the Right Rev. Prelate opposite [illegible] ter the observations made by that Right Lord, which were very impressive, [illegible] tainly not very convincing, he [illegible] to give the best support in [illegible] great and important [illegible] the House of Commons had sent up to their Lordships; but before he proceeded to the general question, he begged leave to say a few words on the particular arguments of the Right Rev. Prelate. The Right Rev. Prelate had for the first time during many years talked of indefeasible rights, and yet, strange to say, he borrowed part of his arguments upon the expedience of this great measure. Why expediency was one of the great arguments for passing it—not only as affects Ireland and the Catholic Religion, but as affects the security of the empire. The Right Rev. Prelate stated that in the course of his recent studies he had been induced to form a new opinion—but that new opinion had not been formed upon a statesman-like view of the question, for according to his

(Continued in the Additional Supplement.)

ADDITIONAL SUPPLEMENT TO THE BOMBAY COURIER.

SATURDAY, SEPTEMBER 24, 1825.

(Continued from the Supplement.)

own shewing, he had not looked to the causes of the Catholic disabilities, or their result upon Society; but merely upon some statistical researches borrowed, no doubt, from the works of Sir John Sinclair—(hear, and a laugh.)—but by no means with a view to the contentment of the Catholic gentry, or the creation of an Irish yeomanry, or with any view to the want of a good conductor between the Government and the Irish people. The Right Rev. Prelate, in stating the question, alluded to certain features, as he termed them in the state of Ireland, but he seemed to overlook one small feature, in the consideration, namely, that Ireland furnished an anomaly, in having a Church which was not the religion of the people. No statistical remedy would apply to such a state of affairs—and nothing could preserve and support that Protestant Church which he wished to be preserved and supported, but the creation of new relations between the people, and giving them an interest in lending to the Protestant Establishment the support of their affections. (Cries of Hear!) The Right Rev. Prelate complained of observations which were indulged in, on the conduct of the Right Rev. Bench; but he himself went largely into imputations not upon one class of persons, but upon the Catholic people of Ireland, upon the Catholic Priesthood all over the world, and in conclusion, upon the whole of the Gentry of Ireland. (Cries of Hear!) But in so dealing in imputation the Right Rev. Prelate went against the evidence taken before their Lordships. (Hear, hear.) He said that the Catholics only desired to overturn the Protestant Church, but on what evidence was that assertion founded? Not on the evidence of any Catholic undoubtedly, not on the evidence of any well informed Protestant, and yet such was the charitable imputation affixed to the Roman Catholics by the charitable and Right Rev. Prelate (Hear, hear) He (the Marquis of Lansdown) must say, he did not think the Right Rev. Prelate had read the evidence; for every Catholic witness disclaimed any such intention as the overthrow of the Protestant Church; every Protestant witness stated that the security of the Protestant Church would be best guarded by concession to the Catholics; but in a pious alarm for the safety of property in Ireland, the Right Rev. Prelate imagined (imagination only could lead to such a conclusion) that concession to the Catholics would only be a further inducement to their looking for their forfeited estates. (Hear, hear.) Such fears, it appeared, induced the Right Reverend Prelate to change his mind; but, he (the Marquis of Lansdown,) said, Heaven save the landed Proprietors of Ireland from such defenders. (Hear, hear.) For his own part he could not separate the security of property generally from the security of the Protestant Church, and therefore it was, that, in consider-ing this question, he looked to it involving all those principles which were essential to the security of all. The Right Reverend Prelate next objected to the Catholic Association, and observed, that there was no loud expression of Catholic feeling or grievances until that Society was formed. Well, then, what called forth that Association? Did the Right Reverend Prelate forget those causes? Did he forget that persecution formed that Society? Did he forget that Associations existed in this country for various purposes, civil as well as religious? In the extent of his theological reading, did he forget that human nature had feelings, and that feelings produced expressions? Did he forget that men who were aggrieved would complain, and did he altogether lose sight of the causes for complaint? Did he forget that in the changes of nature and new modes of thinking and being, that new shapes and phantasmas would not appear, and that the great business of legislation was not to provide for such changes—to deal with them as they arose, and to prevent their occurrence by the removal of their causes (civil disabilities) which led to their appearance? (Cries of Hear hear) He (the Marquis of Lansdown) did not intend to follow the Right Rev. Prelate into the extracts which he made from the speeches or the writings of Dr. Dromgoole, which might have been spoken or written some ten, twelve, or twenty years ago;—nor did it follow that because the Doctor was betrayed in the use of violent expressions, that such expressions were to be converted into the Articles of Catholic faith. What Church could stand such things? No Church upon earth. A Noble Friend reminded him of the writings of the Reverend Sir Harcourt Lees, and he (the Marquis of Lansdown) asked would the Right Reverend Prelate take his writing as a fair specimen or rather as the criterion of purity, the inference and the orthodoxy of the Protestant church? Would he approve of all that had been stated in the petitions against the Catholics, and consider it compatible with the purity of the reformed religion? (Hear, hear!) If he would not then why not deal equal justice to the Catholics, and treat the writings of Dr. Dromgoole as he would be inclined to treat the writings of Sir Harcourt Lees? The Right Rev. Prelate had also spoken of the book which he said was worthy of being placed in the Vatican in a box of cedar and gold; it might be so, but it had never fallen to his (the Marquis of Lansdown's) lot to see this piece of antiquity, and therefore he could offer no decided opinion upon it, in the one way or the other. The question of expediency, however, was again enlisted into the speech of the Right Reverend Prelate, and, however unintentionally the acknowledgment was made, it got rid of half the arguments urged against concession, and of nine-tenths of the speeches made upon this great question. Their Lordships were not now called upon to decide between consubstantiation and transubstantiation; they had not to deal with the invocation of Saints, or the intercourse between the inhabitants of this world and the blessed in another; their Lordships were now called upon to decide whether such an obedience was paid to the Pope as would be likely to affect the allegiance of the Roman Catholics to the Sovereign of this country; and whether their conduct was such as to entitle them or not to the enjoyment of the rights and liberties of the other subjects of these kingdoms. After the admissions made in the course of this debate by some of the Right Reverend Prelates who addressed their Lordships, he came with some advantage to the consideration of this question. Some of these Right Reverend Prelates had said, that "a spirit leading to Protestantism was now prevailing in this country and elsewhere." Take that for granted and what fear of the Protestant Church? Hitherto, in these countries the Protestant Church was obliged to lean on the penalties of oppressive laws and exclusion for its support; but if, according to the Right Revered Prelates, the spirit of Protestantism now so generally prevailed, why apprehend any danger from making concessions to those who felt so interested in the spread and propagation of the doctrines of the Church of England? (Hear, hear!) He (the Marquis of Lansdown) wished this question to be considered entirely with a view to the security of the Church of England—the peace of Ireland, and the strength and union of this great nation. He would be content, although not without some considerable difficulty, to pass by the claims of the Catholics on the gratitude of their Lordships, for their signal public services to the State, in the most trying times, and under the most oppressive restrictions, when valour had no reward, and sacrifices, however splendid, were unrequited—when the Catholic blood flowed in the defence of the country, and the Protestant law almost denied a decent burial to the Catholic corpse. Those things he would pass by, although holding a firm seat in his memory, for he thought the cause of the Protestant Religion to be that of the State, and the question was, what danger was to be apprehended to that Protestant Church from concession—or what advantage was to be gained from it? When the Right Reverend Prelate had mentioned his recent studies, he (the Marquis of Lansdown) expected that he would have gone more into facts and particulars—that he would not confine himself to books and abstract principles in the discussion of a purely practical question. The Right Reverend Prelate seemed to have discovered one fact concerning a Pope's Bull deposing George the Second; but though that Bull might have affected the minds of his Majesty's subjects, still there was as yet no historical proof to shew that it was used by the hands of any of his Majesty's subjects, or those of any other country—despite their exaggerated influence over the Roman Catholics of these and other countries. (Hear, hear, and a laugh.) Suppose for a moment that such a Bull really was issued, and what did it prove? Why it confirmed the evidence of Dr. Doyle, as to the line of demarcation between the spiritual and temporal power of the Pope, over the subjects of this and other States. But the Right Reverend Prelate was not satisfied with drawing one general deduction from one particular statement, but he claimed a right of selecting one particular period, at which some particular notion or opinion prevailed, and then inferred the continuance of such notion or opinion, at different and long subsequent periods. The Right Reverend Prelate did not seem to judge of men by their deeds or their oaths; but he took it for granted that they were rather to be considered as their enemies represented them than as they stated themselves to be, in their own solemn declaration. Under such circumstances what had the Catholics to do? To appeal to the whole tenor of conduct, against such allegations, and, by reference to that conduct, to prove the falsehood of the allegations. (Hear, hear, hear.) For his own part he could not imagine that the Catholic religion was so lost in obscurity as to be only the object of antiquarian research; he thought it was a subject which might be known to persons in the capacity of Statesmen, and even of others who look about them in the world and bestow a partial attention upon the state and condition of their fellow men. Suppose a lecturer were to teach you any science—the doctrine of gravitation for instance; suppose, in so doing he was to tell you, you were not to look to the state of the atmosphere around you, or the aspect of the Heavens, but to the Philosophical Transactions, number one; that you were not to look at the shape & form which the thing assumed, but to go back to original principles, & be blindly guided by them; suppose such a state of things & what would any practical man of the world say? The laws and principles of nature must necessarily be applied to natural or scientific objects, but the affairs of men, being mutable, the principles applying under one set of circumstances could not with propriety be applied to others of a totally different nature. Therefore he besought Noble Lords, and particularly the Right Rev. Bench, to leave the Bodleian Library, and the controversy of Cardinal Bellarmine, and venture for a while to look at the world and mankind, not as they were but as they are. (Hear, hear.) A Noble baron, who spoke early in this debate, had considered this question merely on theoretical principles, and without once looking to the effects of toleration in the different States of Europe and America. In looking at the constitution of the different states of North America, although all centering in one federal union, it would be found that each State had a different regulation with regard to the support of their respective Churches. The State of Maryland was eminently Catholic—it was so, in consequence of Catholics flying from persecution here; but in looking at that State, which might be supposed to carry what was called Catholic enmity—rather the enmity of the Catholic religion to its fullest extent, he found that no one state in America indulged in less of bigotry or in which the principles of toleration were so strongly laid down. (Hear, hear.) In America there were no bulwarks to protect intolerance, and the result, especially in Maryland, was that the proportion of Catholics was similar to that of any other denomination of Christians. But this was not the only example which could be cited to their Lordships. They would find it under the despotic King of Prussia; they would find it under the King of Hanover (Hear, hear, hear.) They would find it in Denmark—and all coming to this conclusion, that the Catholics, when provided for, were as capable of being loyal subjects as those of any other religious denomination. He called upon the Noble and Learned Lord on the Woolsack to say, whether in all the opportunities he must have had of ascertaining the fact, whether any Catholic General, or other public servant, had ever swerved from his duty because of any fear of, or allegiance to, the Pope?—(Hear, hear.)—In despotic States, the Catholic was tolerated, entrusted with power; but, forsooth, in this free State he is only fit to be oppressed and enslaved! such a feeling was monstrous; it was opposed to reason, to justice, to national right, to political equality, to every principle of wisdom and expediency; and, as such, should not be heard of in any assembly boasting of the enjoyment of civilization, of freedom, or independence. The Noble Marquis alluded to the various fears entertained in consequence of the establishment of the Catholic religion in Canada. There had been also clerical prophecies in Ireland.—An attempt, as it was known to their Lordships, was made to repeal the Sacramental Test Act in that country; and an individual who, without derogating from any of the prelates whom he saw opposite him, was the superior of any person in this country for acuteness, capacity, and knowledge of the world. Dean Swift, was, unfortunately for his fame, in this respect, so far led away, that in the work published by him upon the occasion, he prophesied that if the test was repealed, the entire religion of the country would be changed, and the people would become Presbyterians. As to the Catholic religion, he thought it manifest, from the state of the law in Ireland, it would crumble away entirely. He would call upon Noble Lords to look to the manner in which this prophecy was fulfiled. The Presbyterian religion had not encreased, and as to the Catholic religion, had it crumbled away in consequence of this safe and happy method of exclusion, or had it encreased in power, in influence, and in strength? He would merely trouble their Lordships with one more similar instance:—At an early period of the reign of his late Majesty a bill was brought in to establish the Catholic religion in Canada. This was deemed a most unsafe expedient, and an eminent divine, quoted by Burke, gave it as his decided opinion that, in consequence of the establishment of Popery in that country, and of the introduction of the Pope's Bulls, Canada would be detached from the other Colonies, and be separated from England; that France would exert her influence for this purpose, and the introduction of these Bulls the *ultima ratio Papavum*, would make Canada independent. He called upon their Lordships to look at the result. Some of the states did no douht detach themselves, but Catholic Canada remained attached to this country; and it was the Presbyterian states that threw themselves into the arms of the Most Christian King. After this, was he to be told of the danger of Popery, and of the power of Popish bulls? He felt he detained their Lordships too long, but he could not refrain from impressing on the Noble Lords opposed to the measure, who supposed there was no motion, because they were unconscious of moving themselves; who did not consider that the ends of Government should be ever the same though its means were different; who still imagined the ground to be firm under them, because they did not feel it giving way. He would assure them that there never was a situation more novel or unprecedented in history than to have in three kingdoms a great mass of the population excluded from their civil rights and privileges. There was at present no other country in Europe where the Dissidents were not connected with their respective Governments by the enjoyment of their rights, and was it in this free country—amidst all the excitements arising from this state of freedom; amidst that general education so proudly alluded to by the Learned Prelate as one of the measures which he would substitute for Emancipation—that such a system could be supposed to continue? The Learned Prelate spoke of extending education in Ireland. He trusted he would be successful in his attempt, but this very circumstance of its extension would not fail to excite a free people to the enjoyment of their rights. The Catholics were accused by a Gallant Marquis of being dissatisfied, of being discontented in proportion as concessions were granted to them. If this were not the case he would not have a good opinion of them. They ought to be dissatisfied---their dissatisfaction ought to encrease, until they had obtained a full share in the Government of themselves, until they were placed in that situation to which they aspired - to which it was in human nature they should aspire. The various modes of education, the statistic remedies (whatever they are) proposed by the Learned Prelate, their wealth and commercial prosperity, would have the effect of vivifying the Catholics, and bringing them year after year as petitioners to their Lordships. The real question for their consideration now was, would they govern the Catholics by the old system of coercion, or would they have recourse to that of conciliation. The latter had been tried to a certain extent, and the Catholics have been essentially gainers: they have gained in physical strength and moral qualifications. He would call upon their Lordships to act in the spirit of those expectations already excited. He would call upon them to fling oil upon the troubled waters. He would call upon them to perpetuate if they can the tranquillity which exists at present, and prevent if they can the return of hatred and division. He was sure there could be no fears from concession for the Church and State. It would be more becoming the Church of England to feel a little more confidence in her own strength. At a period when they fortunately got rid of the fatal prejudices of their ancestors in matters of commerce—when they no longer thought that what was given to the trade of other countries was so much taken from, and lost to their own; at such a period they should also cease to think that what was given to the liberties and privileges of other religions was, as a matter of necessity, taken from the religion of the State. The Church of England should stand on higher grounds—it should not require as a peculiar protection for itself, the infliction of disabilities upon others: the Church would rely on its own strength—upon the learning and virtue of its own establishment. If they followed, this day, the course which in conscience they ought, he would expect the happiest results. It could not be expected that the state of Ireland would remain as it is. He would conclude his appeal by reading to their Lordships the opinion of the greatest men that England ever saw, who established the Constitution at the time of the Revolution—who most unwillingly enacted restrictions—who never for an instant endeavoured to conceal from themselves that they were inflicting unjust punishments—that they were creating a severe system, which were merely temporary as a consequence of causes equally so. The opinion to which he alluded, was that of men, than whom it would be impossible to select better organs of the Constitution. They were Lord Somers, Lord Peterborough, the Bishop of Salisbury, and the Duke of Devonshire of that day. These great men affirmed that the most unhappy state in which an Englishman could be placed, was that in which he was incapacitated from serving his King and Country. And nothing less than a crime should place him in such a condition. This measure would contribute to the happiness of all who may be (and God forbid they should not) united, though they were of different sects. He would support the Bill before the House upon its own grounds. Whilst he made this declaration he did not consider it as a panacea for all the ills of Ireland; he looked upon it as a measure upon which others may be grounded; but, in whatever manner their Lordships acted, whether they pursued this course or adopted another, he would contest that the removal of all disabilities from the Catholics was indispensably necessary to any attempt at good.

The Earl of Liverpool.—I cannot, my Lords, allow this question to come to a decision, without offering a few observations upon what has fallen from the Noble Marquess who spoke last. In so doing, I am most willing to meet him upon the ground which he has himself laid down, as that on which it is most proper to argue this question—the ground of expediency—Upon that ground, upon the consideration of the good which is likely to result from the passing of the measure as contradistinguished from the evil which it is said will be the consequence of withholding it, am I ready, my Lords, to rest my vote upon this question. Before I enter, however, upon this part of the subject, I must first make some observations upon the new and extraordinary situation in which we are placed, in consequence of events which have taken place at the commencement of the Session. We were then called upon to pass an Act for the purpose of putting down an illegal Association, and at the same time, Committees of both Houses were appointed to take into consideration the state of Ireland. Those Committees are still sitting, and it would, in my opinion, be much more satisfactory if we were enabled to legislate upon a full view of the subject. I am prepared, my Lords, to discuss this question solely upon its own merits; but I must say, that the House of Commons has, by its proceedings, brought us into a most extraordinary and awkward dilemma. They are not content with sending us a Bill, the ostensible object of which is, the removal of the Roman Catholic disabilities, but they accompany it by two other measures, which have no connexion with the original question, and having, by means of these two collateral measures, secured a majority in its favour in their own House, they expect, upon that account, to secure a majority here. I cannot, however, help saying, that this is a most disgraceful proceeding, and that it will fail of its effect. Let us, I say, know what we are to decide on. Let us know whether this is a single measure, or whether we are, by passing it, called upon to sanction those other measures by which it is accompanied. Whatever may have been the motives of the framers of this Bill, I say that it has been got up most unintelligibly—that the greater part of it is nonsense, and that in half an hour I would undertake to draw you up a Bill, in which all its professed objects would be more intelligibly defined, than, they are in this Bill, which has taken up so much time and labour, and which, notwithstanding, in every six lines contradicts what goes before. The simple question to which the framers of this Bill ought to have addressed themselves, and not that which we, my Lords, have now, I contend, to try, is, whether it is expedient to remove the Catholic disabilities or not? Important as this question is, it rests, I contend, upon the plain and simple ground of expediency, and upon that ground I am willing to meet it. Are not, say the advocates of this question, the Roman Catholics entitled to all the rights and privileges which their other fellow subjects enjoy? (Hear, hear.) To this I answer with a direct negative. (Hear, hear, hear.) I say, the Roman Catholics are not entitled to the enjoyment of equal privileges with their Protestant fellow subjects, under a Protestant Constitution. (Hear, hear, hear.) This is the simple question (for I will not now refer to the other measures to which we have alluded) upon which we are at issue, and before we descend to particulars it is better to decide upon the general principles, with reference to which we are called upon to act. The advocates of this measure say, that in free states all subjects are entitled to equal rights. Now to this doctrine I am willing to subscribe, but with certain limitations. They are, I admit, entitled to equal rights but only on equal conditions, and my objection to the Roman Catholic is, that they would not enjoy their liberties upon the same conditions as other Protestants. The one pays an entire, the other an imperfect allegiance. (Hear, hear.) The allegiance of the one is complete, while that of the other is divided; & unless it be proved to me, that he who works for half day is entitled to the same wages as he who works for a whole day, or in other words, that the half is equal to the whole, I cannot admit that the Roman Catholic, whose allegiance is divided between a spiritual and a temporal master, is entitled to the enjoyment of the same civil rights and privileges as the Protestant, whose allegiance is undivided, and who acknowledges but one ruler. (Hear, hear.) Thus much, my Lords, I have thought it necessary to premise, before I go into the question of expediency, because great as may be the argument drawn from expediency, it is necessary in the first instance, to found these arguments upon the solid and immutable principles of justice; and although I have attended the discussion of this subject for twenty years, I think it can be placed upon no other intelligible footing. I shall not now enter into theological discussions—we have nothing now to do with the dogmas of the Roman Catholic Church, with the doctrines of transubstantiation, or the invocation of saints; I shall therefore confine myself to the power which, notwithstanding all that has been said upon the subject, I maintain the Pope still maintains over the great body of the Catholics. I know that it has been the policy of the advocates of the Roman Catholics to maintain that this power is extinct; but I need only refer to the evidence before your Lordships; evidence which must

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strike with surprise every man who is not acquainted with it, to prove the extraordinary influence which is even at this day exercised by the Pope. It is, my Lords, incontestibly proved, by the evidence of Dr. Doyle, of Dr. Ryan, and other dignitaries of the Roman Catholics, that the presentation to vacant Sees in the Roman Catholic Church in Ireland is vested in the Pope at this moment—that he exercises an absolute and uncontrolled power of appointing whom he pleases to vacant Bishopricks. He may, perhaps, (the evidence states), yield occasionally to the recommendation of others, but the strict right of nomination he reserves to himself That he had occasionally yielded to the representation of others has been fully proved by the evidence of Dr. Doyle, who has stated before your Lordships that James the Second, his son, and grandson, had for a succession of years recommended to the vacant Irish Bishopricks, and that the Pope had invariably attended to their recommendation. (Hear, hear.) If, therefore, the King of France or the King of Spain, or any of those bugbears of the Noble Lords opposite, were now to recommend to the Pope, who shall say that he would not listen to their recommendation? (Hear, hear.) Will any one then say, my Lords, that a people so circumstanced are entitled to a community of Civil Rights. I know it has been said, that the progress of education, and the march of civilization, have wrought wonders amongst the Catholics, and looking to the present aspect of the times, it may perhaps appear to superficial observers, that little danger is to be apprehended. But I would remind your Lordships that the horizon is often clear and serene when the tempest is nearest. (Hear, hear.) And here I would appeal to history, and I ask your Lordships to say, at what period did the Church appear to be in a more flourishing condition than towards the latter end of the reign of Charles II.? And yet in 20 years afterwards it was, that the greatest revolution took place in the condition of that Church, and it was next to a miracle that it was not everwhelmed in one common ruin with the State and Constitution of this country. (Hear, hear.) This, then, my Lords, is a subject which ought not to be passed over. It is not to the Pope, as Pope, that I object—it is to the principle of the existence of such a power as that of the Pope.—It is to the doctrines and dogmas of the Roman Catholic Church that I object. My objections are not to Transubstantiation or Purgatory, but to the operation and conduct of its Priesthood over all the relations of private life. The Noble Marquis has stated, that the conduct of the Roman Catholic Clergy has nothing to do with the practical discussion of this question. I cannot agree with the Noble Marquis in this opinion, as I think the conduct of the Roman Catholic Clergy mainly influence that of the Catholic body; and this necessarily arises from the nature of the relations between them. With respect to the duty of confession, for example, it has been asserted by some Noble Lords that we Protestants also recognise the duty of confession. I admit that we do, but mark the difference between the Roman Catholics and us. We do not require the performance of it as an indispensible duty. We do not even invite, much less require its performance, and although we believe that absolution, or forgiveness of sins, is the result of sincere repentance and reformation of life, we do not, as the Roman Catholics do, insist upon an annual confession, nor maintain that what is called the absolution of the Priest, amounts to a sort of white washing of the sinner. (Hear, and a laugh.) I have not, however, done with the evils of this system of confession, as practised by the Roman Catholics; and here I must again request your Lordships' attention to the evidence given before you. From parts of this evidence it appears, that if the person who confessed were to disclose the commission of the most enormous crime, the Priest is bound to secrecy. (Hear.) Neither is the bond of secrecy confined to crimes which have been committed, it extends to those which are to be committed, and not only by the person who makes the confession, but by any of his acquaintances. So that if the Priest were to become cognizant of the most atrocious conspiracy, of one for example to blow up both Houses of Parliament, and here, my Lords, I am putting no imaginary case---(Hear, hear.)—it would not be in his power to disclose the secret. I will go further and say, that if the Priest were to meet a person at a place where two roads met, and if, under the zeal of confession, he had been informed that a murderer was waiting for him at some distance on the right, he would not be justified in saying to him go to the left, and you will escape the fate which is preparing for you. (Hear, hear.) What description of Religion is this then, whose Professors you are called upon to invest with civil rights, or is it too much to say, that they are under the exclusive dominion of their Prelates? I next come the question of education—(Hear.)—and here I have no hesitation in asserting, that I see insurmountable difficulties in case you pass this measure, difficulties which apply to no other class of Dissenters, and the reasons are obvious. In the case of other Dissenters they all acknowledge one common foundation for instruction—the Bible—(Hear.)—but from the indiscriminate use of sacred Books the Roman Catholic is debarred by his Priests, &c. I come next to a subject of great importance, as connected with the influence of the Priests and the difficulty of reconciling the two religions. I allude to the subject of marriage. The Roman Catholic Priest disallows the validity of marriages which have been contracted within certain degrees of kindred which are not recognized by his Church, although they are by the law of the land. Thus the Priest and the law are at issue; for while the one acknowledges the validity of the contract, the other tells those by whom it is entered into that they are living in a state of sin. There are other instances of interference upon this subject, to which I think it necessary now to advert I have, for example, myself known instances where the Roman Catholic Priest has refused to marry a Roman Catholic gentleman to a Protestant lady, unless he engaged that all his children were to be educated as Catholics. (Hear.) I was desirous to know whether this was the case in Ireland, as well as in this country, and the evidence of Dr. Murray has satisfied me that it is so. How then, I ask, can the professors of such opposite systems of faith and practice be ever united and knit together in the bands of social harmony, and if they cannot be so united and knit together, whose fault is it? It is not the fault of the laws, it is not the fault of the Protestants, it is not the fault of England.——(Hear.)——It is owing to themselves and the conduct of their Clergy, the natural effect of which is to create a disunion and perpetuate distrust. (Hear, hear.) Now with respect to another part of their Church discipline, I mean excommunication, what a fearful engine is this in the hands of the Priest. I know I shall be told that it is frequently evaded——I grant that it is; but the very severity of the punisument is that which prevents its execution, at least, in instances where the Priest has not the unanimous voice of his congregation with him. But suppose the congregation is unanimous, and the Priest is beat upon the punishment of some obnoxious delinquent—I do not say this, my Lords, from any wish to impute unworthy motives to the Catholic Priesthood generally, or from any supposition that there is in that Body any disposition to the abuse of their power—I say, however, that to the political Priest, there can be no more fearful or dangerous engine than this power of excommunication, with all its train of horrors (Hear, hear.) Is not this proved by the power which it is upon all hands acknowledged that the Priest possesses? Do not Protestants and Roman Catholics, however differing in other matters, unite in this, that in the various counties in Ireland, the power of the landlord is nothing to that which the Priest possesses in cases of contested elections, or upon other occasions when he wishes to make his political influence available. If the evils I apprehend have any foundation in truth, then all the good expected from the measure and so confidently predicted, must fall to the ground. I hold that the Protestant succession to the Crown is an essential part of the Constitution; but grant what the Catholics now desire, and the Protestant succession is not worth five farthings. (Hear.) Putting out of consideration the question of indefeasible rights, as long as you adhere to the principle that the Constitution is Protestant, the Crown must also be Protestant. But is the King of this country to be the only person who may entertain scruples on the subject of religion without being allowed to act upon them? Is he alone to be excluded from entertaining scruples on the subject of purgatory, the invocation of saints, or the real presence? The Catholics might complain that for entertaining such doctrines they are excluded from the high offices of the State. If you admit them to some, why exclude them from others? Why is the office of Lord Chancellor to be excepted? I could state reasons why it would be less dangerous to have the situation of Chancellor filled by a Catholic than that of Chief Justice of the Court of King's Bench—because the former is removeable at pleasure. Catholics, I admit, have a right to their scruples, as Roman Catholics—so has every person—and so, too, would the King have an equal right to his scruples, though the result might be a disputed succession, and all the evils arising from it. The moment the principle is given up to the extent required by the Bill, it must be given up entirely. I will therefore meet the matter fairly, and say, that this will be no longer a Protestant State, if the Bill should pass. I look upon the measure as one fraught with danger to the Protestant Establishment. I am ready at the same time to believe that the Catholics, neither now, nor *in future*, has any design upon the property of the Established Church. That I am ready to allow; but can your Lordships answer for what might happen in time to come? I will call your Lordship's attention to the answer of Dr. Doyle, and it is a remarkable one. Being asked "would you diminish the property of the Established Church, his reply was, "Yes; not, however, as a Priest, but as an Irishman," (Hear.) Who can be so blind as not to see what this means? The Roman Catholic Clergy will not now say because they know it to be impracticable, that they will themselves take the property of the Church. No; but they would give it to the public. That is the bribe they offer. There is nothing in the evidence given by any one of the Roman Catholic Bishops inconsistent with the intention of destroying the Protestant Establishment in Ireland. It is, in fact, their duty. Their oath, their religious bind them to its destruction. They must do it if the times should ever arrive that would put the opportunity within their reach. I have, however, other objections that go more immediately to the objects of the proposed measure. This Bill is offered to us as the means of producing peace and conciliation, of knitting together all classes of His Majesty's subjects. I have before shewn your Lordships the utter impracticability of effecting such objects, from the very nature of the principles held by some Catholics. The question for your Lordships is will the Bill remove dissensions or will it not rather have the effect of increasing them? It will leave the parties where they now stand; but, by giving new powers, or at least new capabilities of enjoying power, it will bring them more into contact with their Protestant fellow subjects, place them on a nearer footing of equality, and, by thus exciting desire, which could not perhaps be gratified, fresh occasions will arise of dissension and dissatisfaction. I could understand the policy of the measure, if it was possible to unite Protestants and Catholics by a system of education; but as matters now stand, the effect will be not to allay, but to increase irritation. I now come to the consideration of the good effects expected to result with respect to the peace of Ireland. Because that country has been long in a disturbed state, it is thought that all the discord there has grown out of the Catholic disabilities, and that by removing them, the foundation of lasting peace will be laid. If ever there was a proposition capable of demonstration, it is this, that the distracted state of Ireland has nothing whatever to do with the Catholic question. This is quite evident from the evidence laid upon your Lordship's table. During the last twenty five years that the insurrection Act has been occasionally put in force there has been no one instance of its being acted upon in any part of the province of Ulster, yet that province is the great seat of religious dissention. It was carried into effect in all the other provinces, with the exception of the corporate towns, and yet in these towns, in the provinces of Ulster, religious animosities were carried to the greatest height. The discords that agitated Ireland did not therefore arise from any thing connected with religion or with this question. I say, they arose mainly from the great subdivision of property, which gave an unnatural stimulus to population, and brought forward a beggarly peasantry. This it was that gave rise to such a disordered state of society; that evil, however, is now correcting itself, as appears from the evidence of Dr. Doyle, I fully agree with the Right Reverend Prelate, who spoke in the course of the debate, that if this measure be one of right and justice, it matters not what the numbers of the Catholics may be, great or small. If it be a claim of justice, the few have as good claims as the many. But, with respect to the comparative numbers of the Protestant and Catholic population, there has been, I am convinced, great exaggeration. A Noble Duke (Devonshire), in presenting a petition on this night, represented the number of Catholics as five to one. This, I have good reasons for believing, is an exaggeration. At the utmost, I do not believe they are more than three to one. The proportion is now pretty nearly the same as in the time of Sir William Petty. The Noble Marquis (Lansdown,) dwelt much on the greater previleges granted to Protestants in Catholic States, than to Roman Catholics in this. There are, however, various circumstances which render it expedient that difference of religion should be subject to retrictions here, which might not be necessary in absolute Monarchies. The Noble Marquis argued, as if the Roman Catholics in this country were deprived of all privileges. But even after excluded them from all this Bill asked, they would still enjoy more civil and political liberty than the Protestants residing in any Catholic State in Europe. When the Elective Franchise was granted to the Catholics it was hailed as a great boon, and is it not curious now that those very people who told so much of natural rights, and of their great importance to the subject, are prepared by this measure (which at the utmost can affect only thirty or forty persons,) to sacrifice the rights of five hundred thousand? (Hear.) Whatever might be the case in other nations, or in a country circumstanced like Maryland, all I say is, that it is not in the constitution of this country to admit Cathalics to those situations to which the Bill would render them eligible. There is one very material part on which I must offer a few observations.—In another place a resolution has been come to, that it is expedient to make provision by law for the Roman Catholic Clergy; not, be it observed, in the way of a regium donum, but a provision by law. What is this but to establish the Roman Catholic hierarchy in all its force? Is it consistent with the declaration in the preamble, of supporting the Protestant Establishment, and the rights and privileges of the Protestant hierarchy? I am not disposed to draw the same conclusions from the Coronation Oath that others connect with it. I do not think it inconsistent with civil concession to the Roman Catholics,—(hear!) it is so merely by inference. But I do not look upon it as imposing a religious obligation against the communication of political privileges. It merely binds the Monarch to maintain the Church of England in all its rights and privileges. But what will be the consequences of this resolution if carried into effect? The Roman Catholic Church of Ireland is, already, to all intents and purposes, considered by the people there as a national Church. There are instances of Priests there, so strong is this impression on their minds, who will not address a Protestant Bishop by his title! and in some of the almanacs the names of the Catholic Prelates are printed in large letters, and those of the Protestants in small. I therefore warn your Lordships, that here you are treading on very delicate and dangerous ground. There are many other points on which I should have felt disposed to offer a few observations, were I not prevented by the lateness of the hour. I look upon this measure as inconsistent with the first principles of the Constitution. I think it is impossible that it could produce that peace and permanent conciliation expected from it. Whatever might be the effects in the first moments of gratitude or exultation, its natural tendency is to increase dissension and animosities. Many extraordinary novelties have been lately promulgated. We are told that nothing has been granted by the Revolution; that James II. fell in supporting the glorious cause of religious toleration (Hear, hear, hear!) that his object was not to attack the reformation, but to procure for all his subjects freedom of conscience. We have now, since that revolution, had a hundred and thirty years of religious peace, and previous to it there was 160 years of religious convulsion. This peace has been owing to the state of our law, which granted toleration to all other religious creeds, supporting, at the same time, the Established Church in a just and reasonable degree of superiority. We are now called upon to put Protestant and Catholic on the same footing, and if we consent to this, certain I am that the consequence will be religious dissention, and not religious peace. (Hear) The present system has the experience of its good results to recommend it, and I prefer it, therefore, to the experiment proposed in this Bill, or to any other that I have yet heard suggested. (Cheers)

The Earl of LIMERICK explained.

The Earl of HARROWBY, after an apology for troubling their Lordships at that late hour, and a high eulogium on the speech of his Noble Friend (the Earl of Liverpool) said, he was induced to rise because, however powerful might be the arguments of his Noble Friend, they had made no impression on his mind; they were not at all sufficient to alter his opinion on this important question. His Noble Friend's argument was built on the danger of a divided allegiance; on the idea that the Catholics, while they professed their allegiance to the King, owed another to the Pope His Noble Friend contended that they could not be distinguished. The Catholics, however, themselves distinguished them. This argument proved too much. It would follow from it that Catholics could not be faithful subjects to any Sovereign if they reasoned correctly on the supposed tenets of their religion What advantages could his Noble Friend derive from proving that they must be bad subjects unless they were bad logicians? If the argument of his Noble Friend was good for any thing, it certainly was good for too much. It was impossible for the Roman Catholic Church to contradict or dissent from what it had acknowledged for its authority—therefore the House might wait forever before it passed a Bill for their relief, if it waited for that. The Pope never would renounce his authority, although he knew that in temporal matters it was valueless. It had been so declared by the French Bishops in Council, with Bossuet at their head, in 1682. Thirty years ago, when the same question was propounded to all the Universities of Europe, they rejected it with disdain. The Catholic Church in Ireland gave a disclaimer to it, and when his Noble Friend (Lord Liverpool) had stated that Roman Catholics could not make good subjects, the same remark would apply to them on the same ground in the Roman Catholic State. The objection that had been taken to the secresy of confession availed nothing, as all the mischiefs of it existing at present could not be made more dangerous by any enactment in favor of the Catholics. He certainly disapproved of their regulations with regard to the non-circulation of the Bible: but he could not see how these regulations ought to be made to affect their civil right. The same might be said of their canons relative to marriage and excommunication. If they furnished reasons for excluding the Catholic now they were equally valid reasons for their non admission to the privileges which they already enjoyed if the argument was good for any thing, the Legislature had already gone too far for its own safety. Would any one state now, that he thought that such tenets should debar them from the full exercise and enjoyment of the privileges of their fellow citizens, and yet justify the passing of a law which had surrendered the command of our armies and our fleets to men of that persuasion? If such an argument was true, when a question arose between the Pope and the King, the true Roman Catholic would desert the King and follow the Pope: but for his own part, he disbelieved the insinuation altogether. The proper way to counterbalance the influence of the Pope in Ireland was to have recourse to those measures of kindness and conciliation which bound man to man, and the citizen to the Government. He feared that Ireland was distracted by too many diseases and he did not hope that any single measure could be resorted to as a panacea, but this he knew, that the measure of Catholic Emancipation was a necessary step towards calming the disturbance of it. With regard to the fears of those who apprehended mischief from the admission of Catholic Members in the Commons he thought they would not be a bit worse than the Protestant Members who were returned by the Catholic influence, and that if ever a Minister should attempt to support his tottering power by their means he would be sure to fail. With regard to the restrictions under which the Sovereign was labouring respecting his religion, they were grounded on matters of political expediency, he might say of absolute necessity. He apprehended no danger to the Constitution, either from the Pope or from physical force. But, even should the alarm be well founded—let them provide against the mischief in the same manner as their ancestors had done, at a time when there was a concealed Papist on the Throne, and a known one, the heir to it; when Louis the 14th then in the plenitude of his power, was, as was then suspected, and which was afterwards confirmed, paying the King money and bringing him to enslave his people; the legislature then provided an ample remedy, and might do so again in event of a repetition of the danger. If the Roman Catholic of Ireland were to have the door opened to them they could have no reason for inducing them to become faithless subjects to their King. He did not believe that Ireland was in a state of rebellion, but even if it was, he knew the strength of England to be sufficient to control it. It was a matter of astonishment to Europe, that this country should be legislating at this time of day on the subject. He trusted that their Lordships would not by their vote of that night, afford a triumph and satisfaction to those countries whom he would not invidiously call the enemies of this country, but who certainly were its rivals.

The LORD CHANCELLOR rose, but was inaudible below the bar for some time after his commencement; he said that he had always fairly stated his objections to the Bill whenever the subject had been brought before that House—there were, in the present Bill, one or two circumstances that rendered it more objectionable than any that had preceded it: in the first place, he could not understand how the Bill had come before their Lordships in the state in which it was; their Lordships could collect from the votes of the House of Commons, which were on their table, that another Bill was in progress through the Lower House for disfranchising a large portion of the freeholders of Ireland; and a further one, stating that it was expedient to allow stipends to the Roman Catholic Clergy, and every body was satisfied that these two Bills were connected with the Bill which was then before them. Their Lordships could not know the contents of those auxiliary Bills, and yet they were called on to act and vote as if it did. That was not a proper mode of Legislation, and if he saw no other reason for giving his opposition to the Bill, yet on that, and that alone, he would oppose it. (Hear.) He would not go back to all that had passed relative to that subject since the Union of this country and Ireland. A Right Rev. Prelate had stated that no pledge had been given to the Catholics at that period. He would state what his knowledge of those circumstances was. The great man under whose administration that Union was effected had stated that he never would consent to the carrying of the measure of Catholic Emancipation unless the most ample securities were given to the Established Church of England—but he never had heard what those securities were to be, and he never had seen any sufficient securities proposed. Certain it was that those who were most anxious to carry the measure, had in the year 1812 proposed the Veto, but every one must recollect the manner in which that proposition was received by the Catholics. That, however, was not an sufficient security, but it was the only approximation to one which he had ever met with. He had with great care and attention, taken the trouble to examine all the Bills which had been brought under the notice of the House with reference to Catholic Emancipation. The preambles of all the preceding Bills were precisely the same in language; but in the present Bill the greatest ingenuity had been exerted in framing it—it was different from all its predecessors He had taken a solemn oath as to this point of doctrine, that no foreign power had, or ought to have any authority within his jurisdiction. To the very uttermost of his power he should support those principles, that his Majesty, as seemed meet, should have the power to regulate, as far as respected the oath of allegiance, to the future conduct of, at least, every lawyer that was admitted to perform the duties of that highly honourable profession. In these observations he confessed he acted the part of a lawyer, but the part of a Constitutional lawyer he hoped. (Hear.) He confessed that the question here as elsewhere, had not been brought before the House on the same arena or scale as formerly. He would, with Mr. Burke, ask them whether it was their intention to have, according to the Constitution of these realms, a Protestant King, a Protestant Parliament, and a Protestant Church? (Loud cheers.) There were circumstances which, in his mind, induced him to believe that the most conscientious men in the country were of opinion, that the doctrine of reformation in the Roman Catholic Church, as to tenets, was altogether misrepresentation, & would eventually prove to be an illusion. Under all the circumstances, he professed that he should feel it his duty to throw out the Bill.

Earl FITZWILLIAM supported the Bill, and expressed his surprise that any real friend of the British Constitution should oppose a principle, as applied to Ireland and the Catholic cause, which they would disdain, as applied to the land they live in. (Loud cheers)

The House then divided on the second reading, when there appeared,

For it..... 84 present ... Proxies.... 46
Against it.. 113 present.... Proxies.... 65
Majority against the Bill.... 48

The other orders of the day were then disposed of, and the House adjourned at a Quarter past Five o'clock this morning.